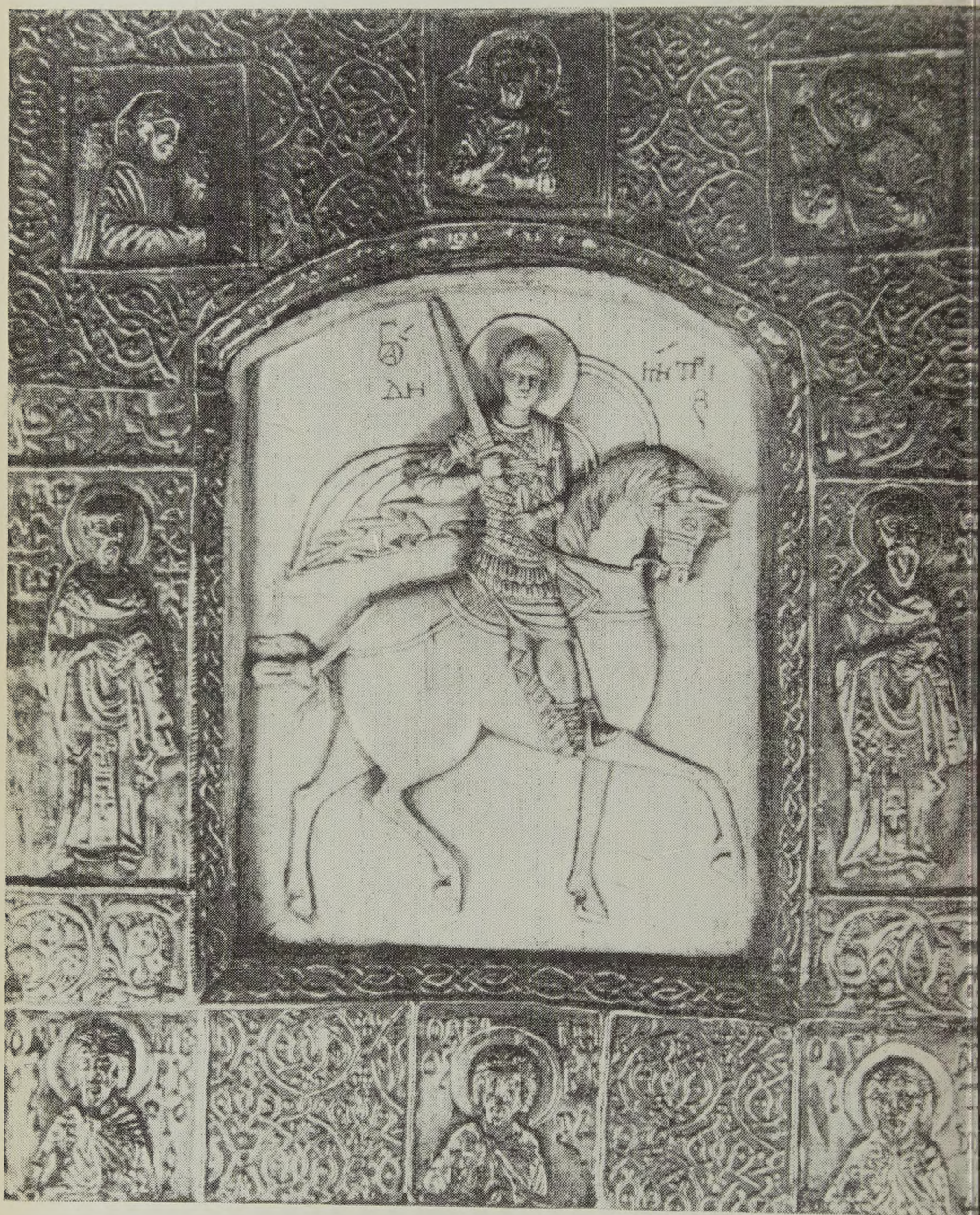


APR 28 1981



THE JOURNAL OF THE MOSCOW PATRIARCHATE

FOR THE 600th ANNIVERSARY
OF THE CELEBRATION OF PARENTAL SATURDAY
BEFORE THE FEAST OF ST. DEMETRIUS OF THESSALONICA
IN THE RUSSIAN ORTHODOX CHURCH



The icon of St. Demetrius of Thessalonica the Great Martyr,
the heavenly patron of the Orthodox Grand Duke Dimitriy Donskoi
(11th century, Byzantium, carving in steatite)



THE ICON OF THE PRESENTATION

"We magnify Thee, O Most Holy Virgin, Maiden chosen of the Lord,
and we honour Thy Presentation in the Temple"

(The Magnification for the Feast of the Presentation
of the Blessed Virgin in the Temple

In the Moscow Church of St. Pimen on September 9, 1980, the Feast of St. Pimen the Great. Above: His Holiness Patriarch Pimen celebrating Divine Liturgy. Below: Metropolitan Filaret of Kiev and Galich delivering an address of greeting to His Holiness

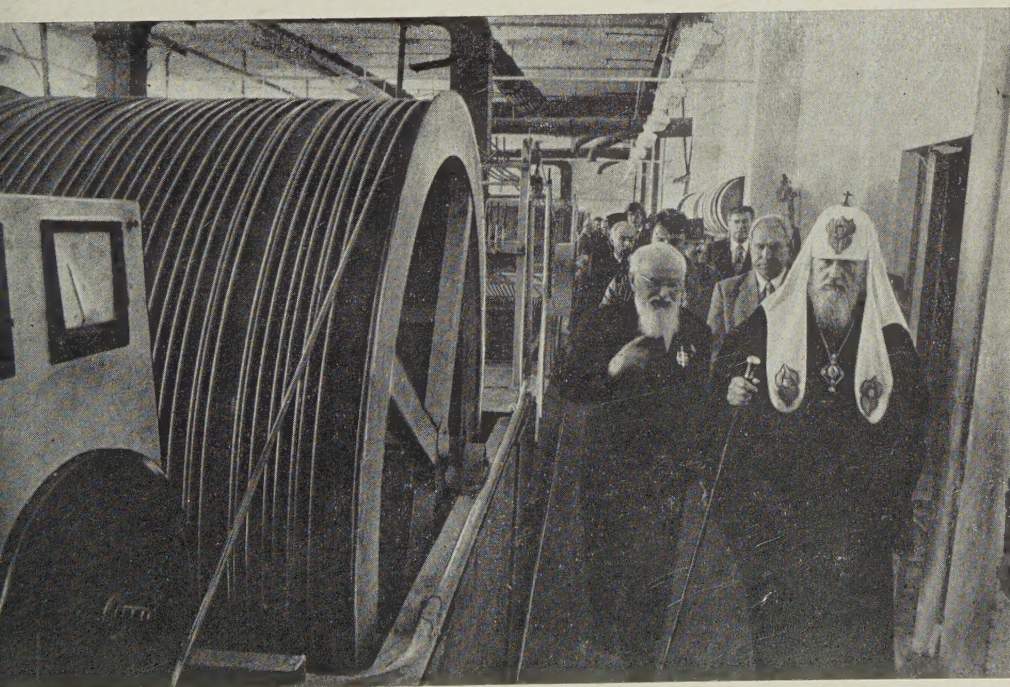
See p. 7





His Holiness Patriarch Pimen delivering an address at the solemn meeting in the workshops of the Moscow Patriarchate in the village of Solovki near Moscow on September 15, 1980
Below: His Holiness Patriarch Pimen inspecting the candle shop

See p. 13





Left to right: **Bishop Ioann of Zhitomir and Ovruch, Metropolitan Nikolai of Lvov and Ternopol, Archbishop Damian of Volyn and Rovno, and Archbishop Makariy of Uman** during Divine Liturgy in the Cathedral Church of the Holy Trinity on November 18, 1979, when His Grace Damian's 80th birthday was marked

Below: **Archbishop Damian ordaining a presbyter**

(see JMP No. 4, 1980, p. 24)



1980 THE JOURNAL №.11 OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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of the Moscow Patriarchate

Decisions of the Holy Synod

At its session on September 30, 1980, the Holy Synod, chaired by the PATRIARCH and with the participation of the following members: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Antony of Leningrad and Novgorod; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Metropolitan Nikolai of Lvov and Ternopol, and Archbishop Gleb of Orel and Bryansk,

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Moscow Patriarchate parish in Rabat, Morocco.

RESOLVED: (1) that Archpriest Nikolai Zakharov be relieved of his duties as Rector of the Resurrection Church in Rabat, Morocco, on the expiration of his term of office;

(2) that Archimandrite Lev Tserpitsky, of the Leningrad Diocese, be appointed Rector of the Resurrection Church in Rabat.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the forthcoming General Assembly of the Ecumenical Youth Council in Europe, which will take place in West Wickham, England, from October 18 to 27, 1980.

RESOLVED: that the following be sent as members of the Moscow Patriarchate delegation to the General Assembly of the Ecumenical Youth Council in Europe:

(a) Archimandrite Iosif Pustoutov, staff member of the Department of External Church Relations (head of the delegation);

(b) Archimandrite Manuil Pavlov of the Leningrad Diocese;

(c) Archpriest Georgiy Goncharov, referent at the Department of External Church Relations;

(a) Evgeniy Evdokimov, student at the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the forthcoming Congress of the Clergy and Laity of the Patriarchal Parishes in the USA, which will be held on November 18-20, 1980.

RESOLVED: that the following be sent as members of the Moscow Patriarchate delegation to the Congress of the Clergy and Laity of the Patriarchal Parishes in the USA:

(a) Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations;

(b) Archpriest Nikolai Gundyayev, professor at the Leningrad Theological Academy;

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the invitation from His Holiness Patriarch Maksim of Bulgaria to send representatives of the theological schools of the Russian Orthodox Church to take part in the celebrations of the 1300th anniversary of the Bulgarian state, which will take place in Sofia from November 25 to 27, 1980.

RESOLVED: (1) that the invitation be gratefully accepted;

(2) that the following be sent as members of the delegation from the theological schools of the Russian Orthodox Church to take part in the said celebrations:

(a) Archbishop Vladimir (Sabodan) of Dmitriyev, Rector of the Moscow Theological Academy and Seminary;

(b) Archbishop Kirill (Gundyayev) of Vyborg, Rector of the Leningrad Theological Academy and Seminary;

(c) Archimandrite Elevferiy Didenko, senior helper of the Assistant Rector of the Moscow Theological Academy and Seminary;

(d) Prof. M. S. Ivanov, Secretary of the Council of the Moscow Theological Academy;

(e) Hieromonk Iannuariy Ivliev, lecturer at the Leningrad Theological Academy;

(f) Hierodeacon Aleksey Makrinov, student at the Leningrad Theological Academy.

GREETINGS

to the Participants in the Conference of Muslims in the USSR Dedicated to the 15th Century of the Hejira

Highly esteemed participants in the city gathering dedicated to the commencement of the 15th century of the Hejira,

On behalf of the Russian Orthodox Church I have the pleasure of conveying to you the good wishes of her episcopate, clergy and believers. We Christians are aware that in the last ten years contacts between the representatives of Islam and Christianity have expanded. And we, the children of the Russian Orthodox Church, are also contributing our mite towards this beneficial cause. In these contacts there have been greater frankness and a desire to understand each other better. Despite finite differences in our religious teachings we note with satisfaction the similarity of our moral positions. In this connection the contacts in our country seem especially intensive to us, a country that has loved peace from time immemorial, where all our fellow citizens, believers and non-believers, are inspired by one desire—to draw nearer the day when just and lasting peace will reign on earth.

We, the believing citizens of our Motherland, are labouring constantly and indefatigably for the cause of peace throughout the world. And in these hours our inter-religious cooperation plays an important role. Even the brief survey of recent acts in defence of peace, performed by peacemakers of various religions, confirms the verity of this thought. Among these acts a prominent place occupies the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations held in Moscow in 1977. This conference proved how important it is for representatives of various religions to work together for peace; it is a witness, in particular, to the worthy contribution of Muslims and Christians to the cause of peace.

Speaking of the success of the Moscow inter-religious peace forum of 1977, we cannot fail to mention the great

part played by our esteemed friend, a convinced and consistent peacemaker, the Most Venerable Mufti Ziyautdin-khan ibn Ishan Babakhan whose peace-making initiatives and aspirations have won him a well-earned authority among religious and non-religious circles of peacemakers. Effective and vital impulses given to the religious peace movement by the 1977 Moscow Conference inspire us, both Christians and Muslims, to work harder for peace.

Worthy participants in the present Islamic conference in Tashkent, the course of life of modern humanity testifies to the fact that there are societies wherein religion is a factor that influences the life of modern nations and states in one way or another, and it is our duty, the duty of religious men, to see that this influence is aimed at helping nations to choose the path of life and justice and not to be pushed onto the road of pernicious and fratricidal confrontations.

In greeting you, the Muslim leaders of our country, I believe I shall be expressing our common thought in saying that all of us religious men of the Soviet Union are deeply grateful to the government of our country for its invariable policy of peace, detente and disarmament which it has been carrying out consistently and indefatigably despite difficulties and obstacles on this path of righteousness and benevolent service.

And let us, while enjoying the fruits of peace, continue our inter-religious cooperation for this blessed goal, for *God hath called us to peace* (1 Cor. 7. 15), the New Testament tells Christians while the Koran commands men "to enter the peace".

Dear friends, wishing your conference blessed success, I congratulate you on the important date in the history of the Muslim world—the commencement of the 15th century of the Hejira. I hope that the successfully begun cooperation of Muslims and Christians will continue

to develop further and bear good fruit not only for religious men but for all mankind, because our communion is based on our common concern for the welfare of all men, that men may advance forward to a life of peace and justice.

With love and good wishes,
+PIMEN, Patriarch of Moscow
and All Russia

* * *

The conference of the USSR Muslims on the theme: "The 15th century of the Hejira must be a century of peace and friendship among nations" was held in Tashkent from September 9 to 12, 1980. Many prominent leaders of Islam in the USSR and abroad took part in the conference.

Guests from the Russian Orthodox Church at the conference were Archbishop Vladimir of Krasnodar and the Kuban; Archimandrite Iosif Pustoutov, Head of the Postgraduate Course at the Moscow Theological Academy, member of the Department of External Church Relations; and Prof. K. M. Kharinov of the Moscow Theological Academy, representing the Conference of European Churches.

During their stay in Tashkent, members of the delegation had friendly meetings with leaders of various religious boards of Muslims of the Soviet Union, visited the Muslim Religious Board for Central Asia and Kazakhstan, as well as the Higher Religious School where they were received by the rector, Shamsuddin Babakhanov.

The 80th Birthday of Dr. VISSER 'T HOOFT

Message from His Holiness Patriarch PIMEN

to Dr. Visser 't Hooft, Honorary President

of the World Council of Churches

Dear Dr. Visser 't Hooft, beloved brother in Christ,

I am happy to address these words of greeting to you on your 80th birthday. For all workers in the ecumenical field you represent a living history of the World Council of Churches, an inspiring example of selfless service of our Lord Jesus Christ Who has enjoined unity upon His followers. This commandment of Christ *that they all may be one* (Jn. 17. 21) has given you an incentive which gave and gives to your work the life-asserting dynamism that inspired you as General Secretary of the World Council of Churches and that inspires you today to convey your rich experience of a committed and indefatigable ecumenist to new generations of ecumenical workers.

In today's successes and achievements of the WCC and the entire Christian oikoumene we see your own contribution, the realization of your bold initiatives and undertakings. We in the Russian Orthodox Church associate your name with the beginning and

strengthening of intensive contacts with the Orthodox Churches — which, in our opinion, have helped to strengthen and augment the ecumenical movement. We deeply appreciate the part you played in the work of getting the Russian Orthodox Church to join the World Council of Churches in 1961. Together with Metropolitan Nikodim of eternal memory you have helped our Church greatly to occupy a worthy place in the fraternal ecumenical family of Churches and members of the WCC.

Memorable also are our personal meetings, especially during my visit to the WCC headquarters in Geneva. Your invariable fraternal interest in our Church, her history, her involvement in the problems of ecumenical work has always been deeply touching. All this moves us to decorate you on this auspicious occasion with this high award of the Russian Orthodox Church—the Order of St. Sergiy of Radonezh. I am glad that His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, member of the WCC Central Committee,

to present you with this order and
ify to our fraternal feelings for you.
May God glorified in the Trinity
nt you strength to gather together
e who confess Christ as their Lord
Saviour.

With much love in Christ the Sa-
viour,

+PIMEN, Patriarch of Moscow
and All Russia

August 12, 1980,
Moscow

**Greeting by Metropolitan YUVENALIY
of Krutitsy and Kolomna
Geneva, August 17, 1980**

dearly beloved Dr. Visser 't Hooft,
have the honour of greeting you to
ify to the intransient significance
your great personality for the Rus-
a Orthodox Church. As you know,
Church is preparing to celebrate
millennium which is known in hi-
ry as the Baptism of Russia. So far
the ecumenical movement is concer-
, we consider you the godfather of
Russian Orthodox Church. The Pri-
te of the Russian Orthodox Church,

His Holiness Patriarch Pimen of Mos-
cow and All Russia, entrusted me to
convey his personal message. For your
great service to the ecumenical move-
ment and on the occasion of your 80th
birthday His Holiness has awarded you
the Order of St. Sergiy of Radonezh.

Allow me, dear Dr. Visser 't Hooft,
to wish you many more blessed years
of life and present you with the tokens
of love from His Holiness Patriarch
Pimen and the Russian Orthodox
Church.

CHRONICLE

n August 18, 1980, the Ambassador Extraordi-
and Plenipotentiary of the Republic of Gabon,
Excellency Léonard A. Badinga, gave a re-
ion on the occasion of the national holiday—
pendence Day. Among those invited to the
ption was Archbishop Pitirim of Volokolamsk,
d of the Publishing Department of the Moscow
archate.

n August 29, 1980, Metropolitan Yuvenaliy of
itsy and Kolomna, Head of the Department
External Church Relations, gave a luncheon
onour of Rabbi Schneier, President of the
eal to Conscience Foundation, in his cham-
at the Novodevichy Convent.

n September 2, 1980, Metropolitan Yuvenaliy
ived at the Department of External Church
tions the Rev. Philip Ursell, Chaplain of the
Emmanuel College, Cambridge, who was in

Moscow temporarily as chaplain of the Anglican
community of the diplomatic corps.

* * *

On September 19, 1980, His Holiness Patriarch
Pimen of Moscow and All Russia received
H. E. Hans-Georg Wieck, Ambassador of the FRG
to the USSR, in connection with the latter's forth-
coming departure from the Soviet Union. He was
accompanied by Counsellor H. Grundel. Metro-
politan Yuvenaliy of Krutitsy and Kolomna, Head
of the Department of External Church Relations,
was present at the audience.

On September 22, H. E. Hans-Georg Wieck,
Ambassador of the FRG to the USSR, gave a recep-
tion in connection with his forthcoming departure
from the Soviet Union. Bishop Iov of Zaraisk,
Deputy Head of the DECR, was among the guests
invited to the reception.



SERVICES CONDUCTED BY HIS HOLINESS PATRIARCH PIMEN

AUGUST

August 28 (15), the Dormition of the Most Holy Mother of God. On the eve, His Holiness Patriarch Pimen assisted by Archbishop Vladimir of Dmitrov conducted Small Vespers with the reading of the akathistos in the Dormition Cathedral of the Trinity-St. Sergiy Lavra.

Divine Liturgy and, on the eve, All-Night Vigil, were conducted by His Holiness the Patriarch in the same cathedral. In the evening of the feast, His Holiness read the Office for the Burial of the Mother of God.

On **August 29 (16)**, Patriarch Pimen read the Office for the Burial of the Mother of God in the Patriarchal Cathedral of the Epiphany.

On **August 31 (18)**, the 14th Sunday after Pentecost, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

SEPTEMBER

On **September 7 (August 25)**, the 15th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral together with Archbishop Serapion of Vladimir and Suzdal.

September 8 (August 26), the Feast of the Holy Martyrs, Sts. Hadrian and Natalia. On the eve, His Holiness conducted All-Night Vigil in the Moscow Church of Sts. Hadrian and Natalia the Holy Martyrs with the assistance of Archbishop Serapion of Vladimir and Suzdal.

On **September 9 (August 27)**, the Feast of St. Pimen the Great, the name-day of Patriarch Pimen, His Holiness officiated at Divine Liturgy and, on the eve, at All-Night Vigil in the Moscow Church of St. Pimen the Great, together with Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

On **September 11 (August 29)**, commemoration of the Beheading of St. John the Baptist, and on **September 14 (1)**, the 16th Sunday after Pentecost, the beginning of the Church Year, His Holiness celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

September 21 (8), the Feast of the Nativity of the Blessed Virgin, the 11th Sunday after Pentecost, was the 60th Anniversary of the Kulikovo Battle. His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Dormition Cathedral of the Trinity-St. Sergiy Lavra with Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Aleksiy of Tallinn and Estonia; Antonsy of Leningrad and Novgorod; Yuvenaliy of Krutitsy and Kolomna; Archbishop Kirill of Vyborg; Bishop German of Tula and Belev, and Bishop Iov of Zaratisk.

After the Liturgy, assisted by the above hierarchs, His Holiness conducted the panikhida for the warriors who have given their lives for the freedom of the Motherland on Kulikovo plain. On the eve, His Holiness the Patriarch officiated with Bishop Iov of Zaratisk at All-Night Vigil in the Lavra's Trinity Cathedral.

OCTOBER

On **October 1 (September 18)**, His Holiness Patriarch Pimen said the Office for the Dead for the newly departed Schemanun Serafima (Selivanova) († September 29, 1980) who had been for many years the treasurer of the Patriarchal Cathedral.

On **October 8 (September 25)**, the Feast of St. Sergiy, Hegumen of Radonezh, the Miracle Worker of All Russia, Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Domestic Chapel of the Vladimir Patriarchate. On the eve, His Holiness attended All-Night Vigil with the reading of the Akathistos to St. Sergiy in the Radonezh in the same chapel.

Name-Day of His Holiness Patriarch PIMEN

On September 8, 1980, on the eve of the Feast of St. Pimen the Great, his heavenly patron, His Holiness Patriarch Pimen officiated at All-night Vigil in the Church of St. Pimen the Great in Moscow, the main altar of which is dedicated to the Holy Trinity. He was assisted by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch for the Ukraine, Metropolitan Yuvenaliy of Krutitsy and Kolomna and the cle-

On the feast day itself, His Holiness Patriarch concelebrated Divine Liturgy in the same church with Metropolitan Filaret and Metropolitan Yuvenaliy as well as Protopresbyter Matfei Ivdnyuk, secretary to His Holiness; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Niphon, representative of the Ecumenical Patriarch to the Patriarch of Moscow; Archimandrite Vasiliy, representative of the Catholicos-Patriarch of Georgia to the Patriarch of Moscow; Archimandrite Naum, representative of the Bulgarian Patriarch to the Patriarch of Moscow.

The Liturgy was attended by Metropolitan Antoniy of Leningrad and Novgorod; Metropolitan Sergiy of Odessa and Chernigov; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch for Eastern Europe; Metropolitan Nikolai of Lvov and Ternopol; Archbishop Niphon of Kharkov and Bogodukhov; Archbishop Feodosiy of Smolensk and Tver; Archbishop Pitirim of Volokolamsk; Archbishop Varfolomei of Tashkent and Central Asia; Archbishop Simeon of Vladimir and Suzdal; Archbishop Khrizostom of Kursk and Belgorod; Archbishop Gleb of Orel and Bryansk; Bishop German of Tula and Kaluga; Bishop Maksim of Omsk and Irkutsk; Bishop Iov of Zaraty; Bishop Antoniy of Stavropol and Baku; Bishop Afimiy of Penza and Saransk, and Bishop Mefodiy of Irkutsk and Chita.

His Holiness Patriarch Pimen led the Great moleben assisted by all the hierarchs and numerous clerics.

After the moleben, Metropolitan Filaret of Kiev and Galich congratulated

His Holiness the Patriarch, who responded with an address.

Address by Metropolitan FILARET

Your Holiness, our First Bishop and father,

On July 23 of this year, the Russian Orthodox Church solemnly marked your 70th birthday.

The large number of letters and telegrams from all over this country and from abroad, which arrived for your birthday, testify to the profound reverence felt for the Patriarch of Moscow and All Russia.

Your Holiness's name is well known in all Christian Churches of the world and also to the Soviet and world public. Your appeals for peace are heard on all continents. The Soviet Government has highly estimated your patriotic and peacemaking activities by decorating you with the Order of the Red Banner of Labour and the Order of Friendship of Nations.

On this day, when we commemorate St. Pimen the Great, your heavenly patron, we have assembled again to pray together with Your Holiness and to express our feelings of filial love to our First Bishop.

When you were father superior of the Trinity-St. Sergiy Lavra, in one of your first sermons addressed to the brethren you recalled the words of our Saviour: *Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light* (Mt. 11. 29-30). You said on that occasion that monastic life is the bearing of the *easy yoke* of Christ. The patriarchal ministry is also the bearing of the *easy yoke* of Christ.

Great and manifold are the cares and labours of the Patriarch of Moscow and All Russia, but great and powerful are the prayers of the Russian Orthodox Church for her Patriarch. Your name is offered in prayer every day at Liturgy and at every divine service in thousands of our churches. And it is not just formal remembering according to the Or-

thodox order of service. It has a profound meaning. Turning to the Saviour, the Church beseeches Him: "Among the first remember, O Lord, ..." and then pronounces the name of her Patriarch.

We have gathered here today, in this splendid Church of St. Pimen the Great, filled with archpastors, pastors and pious Orthodox people, in order also to bear witness to our Church unity.

We should always thank the Lord that under your primateship we are enjoying the peace and unity of the Church. It was not long ago, in the 20's of this century in fact, that our Church was torn apart by schisms and dissent. It was only with God's help and thanks to the incessant efforts of your predecessors of eternal memory—the Holy Patriarchs Sergiy and Aleksiy, that schisms in our Church were done away with. We believe that the time will come when what is now called "The Russian Orthodox Church Outside Russia" will find ways for restoring unity with her Mother Church, whose heart and arms are always open to receive her.

On this auspicious and joyful occasion allow me, Your Holiness, on behalf of the Holy Synod of our Church, her episcopate, the clergy, theological schools, monasteries and convents and on behalf of all your multi-million flock, to congratulate you on your name-day, to express our cordial feelings and wish you God's help, good health, long life, and beneficent success.

As a token of our filial love, we ask Your Holiness to accept from the Holy Synod this icon of our Lord Jesus Christ, the Eternal Hierarchy and Chief Shepherd. May He help you with His Divine Grace in the performance of your responsible and arduous, but at the same time beneficent service of the Church of Christ and your country.

Eis polla eti, Despota!

Response of Patriarch PIMEN

Venerable archpastors, beloved pastors, dear brothers and sisters,

First of all I thank with all my heart His Eminence Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine, for his cordial and kind words addressed to me on the occasion of the feast of my heavenly patron.

I would also like to express my sincere gratitude to my brother archpastors, who have officiated and prayed with me at the divine services yesterday and today. I want to express my special gratitude to the faithful who have come to this holy temple in order to share prayerfully with me the joy of this feast.

In my mind I also thank all those who have sent their greetings and congratulations on my name-day.

On this day I receive from everyone special signs of attention and affection which give me great spiritual joy. At the same time they remind me of my manifold responsibilities of the Primos of the Russian Orthodox Church and the work for the benefit of the Church of Christ and for the good of our great Motherland. Therefore my prayers today were that Christ, the Chief Shepherd, would grant me His omnipotent help in performing my ministry that this ministry be fruitful and successful.

I thank the Lord that my venerable brother archpastors and a multitude of God's faithful people have taken part in today's prayer for the prosperity and well-being of the Russian Orthodox Church and her multi-million God-given flock, and also for our flock in the diaspora.

At the moment our country is marking the 600th anniversary of the Battle of Kulikovo, which was the beginning of Russia's liberation from centuries of slavery. In accord with the decision of the Holy Synod, the Russian Orthodox Church will mark this memorable event on September 21, when she will offer prayers in memory of the Russian warriors who fell on Kulikovo plain and in memory of all who gave up their lives for the liberation of their Motherland from foreign oppression, for all who have laid down their lives for their friends (Jn. 15. 13). By preserving their grateful memory the heroic feat of their forefathers, the Orthodox Russians are inspired by their exampleless selfless service of their beloved great country and people.

It gives me profound satisfaction to be able to point out today that, acting in the spirit of age-old traditions, the children of the Russian Orthodox Church

contributing actively to the defence of peace and are vigorously working to promote the patriotic cause.

In conclusion I thank you all again to have come to this holy temple and to take God's blessing upon you and your dear ones!

May the grace of our Lord Jesus Christ abide with you all!

* * *

Later in the day His Holiness Patriarch Pimen gave a big reception.

It was attended by the hierarchs and priests who had taken part in the divine service, senior officials of different departments and institutions of the Moscow Patriarchate, representatives of

the Moscow clergy, as well as Archbishop Aleksandr Turintsev, Dean of the Podvorye of the Three Holy Hierarchs in Paris (West European Exarchate of the Moscow Patriarchate).

Also present at the function was the Vice-Chairman of the Christian Democratic Union of the GDR, Wolfgang Heil. The Council for Religious Affairs of the USSR Council of Ministers was represented by its vice-chairmen, P. V. Makartsev and V. V. Fitsev.

His Holiness received cordial congratulations on his name-day and made a speech in which he thanked everyone for their good wishes.

v.

Archimandrite AFANASIY Kudyuk Nominated and Consecrated Bishop of Pinsk

By a decision of His Holiness Patriarch Pimen and the Holy Synod of August 8, 1980, Archimandrite Afanasiy Kudyuk, Superintendent Dean of the Troitsy Monastery of the Dormition, is designated Bishop of Pinsk, Vicar of the Minsk Diocese.

On August 30, 1980, at the Cathedral Church of the Holy Spirit in Minsk, after All-Night Vigil, Archimandrite Afanasiy was nominated Bishop of Pinsk by Metropolitan Aleksiy of Tallinn of Estonia; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Archbishop Iosif of Smolensk and Vязьma, and Bishop Victorin of Vilna and Lithuania. At his nomination, Archimandrite Afanasiy delivered the following address:

Your Eminence, archpastors and fathers wise-in-the-Lord,

By the ineffable grace of God and designation of His Holiness Patriarch Pimen of Moscow and All Russia, the Holy Synod, I am now being called to a lofty ministry in Christ's Church, in the dignity of bishop, a dignity which many Fathers of the Church have declined in their humility. As a monk, in deep humility and by the grace of obedience I bow my head before the benevolent Divine Providence, who leads each to salvation by a different path. With fear and trepidation I

stand before this great ministry destined to me and 'say nothing contrary thereto'.

"I shall not tax your attention with an account of the external circumstances of my life, but I want to bear witness before you and the whole Church that my entire life has been devoted to God. I gave Him my heart in the days of my youth, my thoughts have been working for Him, my will has been serving Him.

"With reverential feeling I give myself up to Divine Providence Whose infinite grace has been revealed in my life many times since childhood. I submit myself to your choice with a sincere desire and firm intention to be a zealous executor of the episcopal ministry lying before me; I beg you, archpastors and fathers wise-in-the-Lord, when your episcopal hands touch my head, raise up your confident prayers to our Chief Shepherd our Lord Jesus Christ, so that 'Divine Grace which always healeth that which is infirm and strengtheneth that which is weak' will reveal the power of these abundant gifts even to me, a sinner, so that I may be a good worker in the vineyard of the Lord, to the glory of God, for the prosperity of Christ's Church and to the benefit of our great Motherland. I also recognize that I must assiduously call upon my flock to fulfil conscientiously their civic duties and to be peace-

makers, according to the Lord's commandment (Mt. 5. 9).

"Help me through your holy prayers to be strict first of all toward myself, to share the suffering of others and be always fearful of offending the Spirit of God by some sin which leads to the loss of grace, so that I may hear in the hour of the Last Judgement His longed-for voice saying: *Good and faithful ser-*

with love for Thee, and hast made a servant at Thy altar. I thank T that regardless of my many sins, T hast not only not banished me from T presence but hast even entrusted with a loftier ministry in the Church making me one of her guardians. Isaiah Thy prophet, when he saw Thee sitting on Thy high and exalted Throne, grieved over his sinful uncleanness. I li



His Grace AFANASIY, Bishop of Pinsk, Vicar of the Minsk Diocese

vant; ... enter thou into the joy of thy lord (Mt. 25. 21).

Entrusting myself in my future ministry to the guidance of my wise and benevolent archpastor, His Eminence Vladyka Filaret, Metropolitan of Minsk and Byelorussia, I will conclude my short address with this prayer:

"O Great and Merciful God, I give thanks that Thou hast wounded my heart

wise grieve over mine, and I pray. Cleanse me as well, O Lord, and sanctify me for Thy service. Send a flame of faith into my heart, that it may cleanse and sanctify it and light my path. Multiply in me the gift of prayer. Enable me to be not only the proclaimer of Thy law, but also the first fulfiller of it, that, in calling others to salvation, I

you inherit eternal life and everlasting salvation in Thy Kingdom. Amen."

On August 31, 1980, the 14th Sunday after Pentecost, the venerable hierarchs, who had participated in the nomination, consecrated Archimandrite Afanasiy Bishop of Pinsk during Divine Liturgy in the Cathedral Church of the Holy Spirit in Minsk.

At the conclusion of the divine service, Metropolitan Aleksey of Tallinn and Estonia, presenting the crozier to Bishop Afanasiy of Pinsk, delivered an exhortation.

"Your Grace Bishop Afanasiy, our brother and fellow servant beloved in the Lord,

"In deliberations on the organization of Church life, His Holiness the Patriarch and the Holy Synod, at the recommendation of His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, adopted the decision whereby you have been consecrated by us today Bishop of Pinsk, Vicar of the Minsk Diocese, during Divine Liturgy in this holy temple.

"Now, blessed with the gifts of the Holy Spirit and vested in episcopal sacraments, you stand before us in expectation of our brotherly advice and exhortation.

"I have the joy of extending to you, my beloved brother and fellow servant, the congratulations and prayerful good wishes on your new path of archpastoral ministry from the Primate of our Holy Church, His Holiness Patriarch Alexy II of Moscow and All Russia, with whose blessing we have solemnized your episcopal consecration here today. "Accept from us, your fellow bishops who have consecrated you, our brotherly, heartfelt congratulations on receiving the great hierarchal grace, together with our prayerful wish that its strength and efficacy be expressed in the lofty and responsible service of the Church to God which awaits you.

"You, beloved brother, have loved our Lord Jesus Christ since your youth, and, having received higher theological education, at an early age took the monastic vows, which have shielded you from many of life's cares and thereby facilitated your many years of religious

obedience—first in the theological schools as a teacher, then in a series of parishes as rector and finally as the Superintendent Dean of the Zhirovitsy Monastery of the Dormition. Everywhere you earned the love and respect of your brothers and parishioners.

"Made wise by your studies and experience gained through your obediences, you, of course, know well that the hierarchal dignity is determined not by the external symbols of office nor by the outward circumstances of its holder, that a bishop's ministry must at all times and in all places be apostolic service, which, according to its spirit and temperament, is 'the service of reconciliation, pastoral service. To be a pastor means to live not one's own life, but the life of one's flock, to suffer its sufferings and bear its weaknesses with a single goal: to serve its salvation, to die so that it may live ...'

"These words were spoken at his nomination as Bishop of Yamburg by Archimandrite Sergiy Stragorodsky, later His Holiness the Patriarch of Moscow, and they were fully justified by his archpastoral ministry and life in Christ. So, beloved brother, must be our and yours too now, notion of the life and activity of an archpastor, a successor to the Holy Apostles.

"On this path you are destined to be a pastor of pastors in the large diocese ruled by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe. Be attentive to his advice and strictly follow his directions, discuss with him your concerns regarding the clergy of your diocese, whom you should direct more as a loving father than as a strict administrator. For the latter method is so far removed from the commandment of love given us by Christ that it should not burden your archpastoral conscience.

"You have confessed your faith before the Church, have promised until the end of your life to observe the dogmas of faith, the rules and institutions of the Church, to constantly hold before your mind's eye the Great Chief Shepherd our Lord Jesus Christ, to shepherd your flock and to be a worthy successor of the Holy Apostles, the great bishops and fathers of the Church.

"For your pastors and flock you must set an example *in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12), so we are taught by the great Apostle Paul.

"While performing your service of love for your flock in the spirit of the Good Shepherd, Who *giveth his life for the sheep* (Jn. 10. 11), remember that in cases of violation of ecclesiastical order 'some may be exhorted by word, and others corrected by example. Some need the whip and others—the bridle: for some are lazy and slow to do good, and such must be aroused by verbal blows, while others are extremely ardent in spirit and irrepressible in their strivings...and these may be corrected by restraining and controlling words', so says St. Gregory of Nazianzus (Oration 3).

"In taking paternal action regarding negligent and uncorrected servants of the sanctuary, think also of those who, in their zeal for the glory of God and the salvation of the souls of their spiritual children, are worthy of every encouragement, and may be set as an example to both the negligent and inexperienced clerics.

"Your basic concern must be the preservation and purity of the Holy Orthodox Faith and its dogmas, the reverential performance of the divine services, the administration of the Sacraments.

"As you follow the Chief Shepherd Christ's call to *Go... and teach all nations* (Mt. 28. 19), remember also, beloved brother, the advice of the Apostle Paul: *Lay hands suddenly on no man* in order not to be a *partaker of other men's sins* (1 Tim. 5. 22), and should you be in need of pastors, ordain candidates only after thoroughly testing their faith and readiness to continue pastoral service until the end of their life.

"As you well know, our Church has always been one with the people, whose well-being she has served, is serving and must serve. Therefore, I remind you of the necessity of nurturing in your pastors' hearts love for our great Motherland, and of prompting them to instruct their flocks in the spirit of patriotism, of conscientious regard for labour for the common weal and of active participation in the strengthening of international peace.

"Your ministry now as an archpastor will pass in Byelorussia, which was one of the first republics of our country, through the terrible years of the Great Patriotic War to suffer the blow of the enemy, its cities and towns were reduced to ruins, and hundreds of thousands of citizens were killed, tortured and died defending the border of our homeland. Memorials, such as the Brest Fortress, Khatyn and hundreds of others, remind us of the sufferings endured by the Byelorussian population. Their memory must always prompt us to be idealistic, persuasive peacemakers and to do everything possible to prevent a repetition of the terrible tragedy of war. To serve the ideals of peace is our duty and our calling!

"The service of a bishop in the Orthodox Church is a responsible and demanding occupation. I have touched upon only some of the aspects of the archpastoral service before you, our venerable brother, a service which is high in significance for the Church, and apostolic in essence. Proceed now to it without fearing its difficulties, for you are assured of overcoming them by the profound grace of God 'which always healeth the infirm which is infirm and strengtheneth the weak which is weak'.

"It should be a joy and consolation to you that your episcopal consecration took place on the Apodosis of the Feast of the Dormition of the Most Holy Mother of God. For your service in recent years has been in the monastery of the Most Pure One, under Her Protecting Veil. The Most Blessed Queen of Heaven, Who 'has not left the world in Her Dormition', and still abides with all who glorify the Name of Her Divine Son, our Lord Jesus Christ, will surely be your help and consolation, will intercede and mediate for you in your forthcoming episcopal ministry, and will strengthen you in your service of Christ's Holy Church.

"As a symbol of the spiritual archpastoral power given you by the laying on of our hands, take this crozier as a sign from this holy place bestow with it the grace you have received your first episcopal blessing to the pious believers who have fervently prayed for you during your episcopal consecration."

Bishop AFANASIY (secular name Aleksandr Grigorievich Kudyuk) was born on February 18, 1927, in the village of Krasnoe Selo, Velsk District, Byalystok Region, into a peasant family. In 1945, he entered the novitiate at the Zhirovitsy Monastery of the Dormition, and in 1946, the Moscow Theological Seminary which he finished in 1948.

In 1952, he graduated from the Moscow Theological Academy with the degree of Candidate of Theology for his dissertation for the Faculty of Early Church History entitled: "Egyptian Monasticism in the 4th Century, According to the Works of the Great Ascetics Antony the Great, Pachomius, Macarius and the "Lausiac History". He was appointed director of the MTA and MTS library and teacher of Church Rule at the Moscow Theological Seminary.

In 1950, Aleksandr Kudyuk was processed under the name of Afanasiy in honour of St. Athanasius the Great, and on Holy Trinity Day he was ordained hierodeacon by His Beatitude Patriarch Justinian of Romania († 1977), who was then at the Trinity-St. Sergiy Lavra. He was ordained hieromonk on Holy Trinity Day in 1952 at the Trinity-St. Sergiy Lavra by Metropolitan Varfolomei of Novosibirsk and Barnaul († 1956).

In 1955, he was assigned by an ukase of His Holiness Patriarch Aleksiy to the Tashkent Diocese, where he was secretary to the ruling bishop and where he was a member of the clergy of the Dormition Cathedral Church. In 1956, he was moved to the Zhirovitsy monastery, and was a teacher at the Minsk Theological Seminary. In 1958, he was raised to the rank of archimandrite and appointed Dean of the Cathedral Church of St. Nicholas in Alma-Ata.

From 1961, he ministered the parishes of the Minsk Diocese, and from July 1978, he was under obedience in the Zhirovitsy monastery.

For his diligent service of God's Church, Archimandrite Afanasiy, Superintendent Dean of the Zhirovitsy monastery, was awarded the Order of St. Sergiy of Radonezh, 3rd Class, by His Holiness Patriarch Pimen at Easter, 1980.

The Blessing of the Moscow Patriarchate Workshops in Sofrino

On September 15, 1980, His Holiness Patriarch Pimen opened and blessed the new complex of workshops of the Moscow Patriarchate in the village of Sofrino near Moscow.

The ceremony was attended by Metropolitans—Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Archbishops—Aleksiy of Kalinin and Kashin; Pitirim of Volokolamsk, Head of the Publishing Department; Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations; Gleb of Orel and Bryansk; Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations; Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch and Acting Chairman of the Economics Management of the Moscow Patriarchate; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, and representatives of the clergy and laity of Moscow and Moscow Diocese, of the Moscow Theological Academy and of different departments and institutions of the Moscow Patriarchate. Also present were Soviet reporters and foreign correspondents accredited in Moscow.

At 10:30 a.m., His Holiness Patriarch Pimen arrived at the entrance of the administration building of the new workshops. He was met on arrival by the hierarchs, clergy and representatives of the laity.

The construction chief and acting manager of the workshops, P. I. Bulychev, welcomed His Holiness with bread and salt according to the Russian custom. His Holiness was also presented with a symbolic key.

To the singing of the Troparion to St. Serafim of Sarov, His Holiness Patriarch Pimen, members of the welcoming party and the guests proceeded to the Domestic Chapel of St. Serafim.



On September 15, 1980, in the workshops of the Moscow Patriarchate in the village of Sofrino near Moscow. His Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonian Metropolitan Yuvenaliy of Krutitsy and Kolomna at the moleben with the blessing of water in the Domestic Chapel of St. Serafim at the workshops

The chapel was consecrated, with the blessing of His Holiness, by Protopresbyter Matfei Stadnyuk and Archpriest Sergiy Suzdaltsev on September 2, 1980, the Feast of St. Samuel the Prophet of God.

An assembly of the clergy led by Protopresbyter M. Stadnyuk conducted a moleben with the blessing of water. After the moleben, a choir of patriarchal hypodeacons sang stichera to the Russian saints "O Land of Russia, thou art the holy land, adorn thyself...", "O Church of Russia, stand thou in splendour and rejoice..."

After the singing of "Many Years" the priests aspersed the premises.

A solemn meeting was held at noon. The guests of honour included P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and representatives of the Pushkino Town Council.

After the singing of the prayer, "O Heavenly King", His Holiness Patriarch Pimen blessed the assembly.

The opening speech was made by

Protopresbyter M. Stadnyuk, who said among other things that the Economic Management of the Moscow Patriarchate had been established in 1946 on the initiative of His Holiness Patriarch Aleksiy. This was followed by the initial attempts to launch the production of church candles and other church requisites.

The workshops opened in 1957 and continued production up to date, but useful and necessary as they were, the old workshops were inadequate.

With a view to improving production processes, His Holiness Patriarch Pimen petitioned the government in 1977 for a plot of land and permission to build new workshops.

"We have gathered here today," said Father Matfei further, "guided by common desire to pray for and receive God's blessing upon the launching of our good enterprise. And we believe that through the prayers of our God-bearing Father—St. Serafim of Sarov—to whose protection we have entrusted our new enterprise, the blessing of God

ill overshadow our God-pleasing work
the glory of the Russian Orthodox
church.

"Today, we see the fruits of His
Holiness Patriarch Pimen's efforts to
build new workshops for the Moscow
Patriarchate, and we can state this with
confidence because these well-equipped
modern buildings, which have arisen
here, are inseparably linked with the
name of His Holiness the Patriarch, his
labours, his cares and his efforts. De-
spite the pressure of ecclesiastical af-
fairs, His Holiness found the time to
visit the construction site on several
occasions and give useful advice and
directions.

"We beg Your Holiness to accept our
profound and heartfelt gratitude for
your concern, labour and efforts."

A responsible task faces, for example,
the workers of the candle shops who
have to organize the production of can-
dles for the parishes of the Moscow
Patriarchate.

"The importance for our Church of
producing candles of different sizes and
in sufficient quantity," His Holiness
Patriarch Pimen points out, "is due to
the fact that candles are a requisite at
every divine service in the Orthodox
Church" (*The 60th Anniversary of the
Restoration of the Patriarchate. Moscow
Patriarchate Publication, 1979, p. 15*).
We never hold a service without can-

dles," says the Teacher of the Church,
Tertullian (2nd century), "yet we use
them not just to dispel night's gloom—
we also hold our services in daylight—
but in order to represent by this (the
lighted candles) Christ, the Uncreated
Light" (Tertullian. *Works*, 3rd edition,
Kiev, 1915, p. 76).

Lighted candles are an expression of
the worshippers' adoration and love for
God, their sacrifices to Him.... Since
ancient times it has been the custom for
church candles to be made of wax—a
most pure and sweet-smelling substance
derived from flowers. It, therefore,
embodies the purity and sincerity of our
offering and sacrifice to God (Prof. A. I.
Georgievsky, "Church Candles and
Their Symbolism", *JMP*, 1977, No. 10,
p. 73).

Father Matfei also pointed out that
products of the workshops of the
Moscow Patriarchate are well known
throughout Christendom. Candles and
church requisites are sent, if necessary,
to parishes of the Moscow Patriarchate
abroad and to Orthodox Sister Churches.

On behalf of the Economics Manage-
ment and the workshops, Protopresby-
ter M. Stadnyuk presented His Holiness
Patriarch Pimen with a symbolic
key and an exquisitely executed pa-
nagia.



September 15, 1980. At the solemn opening of the workshops of the Moscow Patriarchate

His Holiness Patriarch Pimen delivered an address and presented an icon of the Saviour as his blessing to the workshops.

Address of His Holiness Patriarch PIMEN

Your Eminence, Your Graces,
Deeply esteemed Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, Pyotr Vlasovich Makartsev, our dear guests,

With the grace-filled help of God we have reached this joyful day of the opening of the Moscow Patriarchate workshops.

The Economics Management of the Moscow Patriarchate receives today a splendid complex of well-equipped production and administration premises which will be used to continue the manufacture of church requisites and objects of religious needs.

Filled with deep gratitude, we thank our Government for its considerate attitude to our requirements, which has been expressed in providing a plot of land and granting permission to build premises for the Moscow Patriarchate workshops.

We address special gratitude to the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, Vladimir Alekseyevich Kuroedov, and his staff, who have rendered manifold assistance during the construction of the workshops and have contributed to their speedy opening.

During the construction, representatives of the Economics Management of the Moscow Patriarchate repeatedly applied for help to the Pushkino Town Council where they were invariably received with understanding and goodwill by its senior officials.

We express our gratitude to the venerable archpastors who have taken to heart our efforts to build the new workshops and have contributed financially to this common undertaking of our Church.

I wish to say a few words to those workers who are called upon to instill life into this great enterprise with their skill and ability.

Your hands will produce candles, icons, sacred vessels, vestments, bap-

tismal crosses, and many other church requisites. You must be worthy heirs to the traditions of Russian craftsmen who put into their work their soul, their faith and their remarkable talent. We are happy that today we also have *for all manner of workmanship every willing skilful man, for any manner of service* (1 Chron. 28. 21). May the awareness of spiritual succession and a desire not only to match, but to exceed masters of the past in beauty and elegance, inspire you to produce objects of great artistic value.

The parishes, cloisters, theological schools and the ordinary believers of the Russian Orthodox Church are looking forward to getting from you artistically executed ecclesiastical objects of fine quality. Do your work honestly and with reverence, be *not slothful in business* (Rom. 12. 11). And we pray to God that He may fill you *with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass... to make any manner of cunning work* (Exod. 35. 31-33).

I call upon the managers *to know them which labour among you... and to esteem them very highly in love for their work's sake. And be at peace among yourselves* (1 Thess. 12-13).

May the Lord bless your labour in these new well-appointed workshops of the Moscow Patriarchate. And now we turn to those who have carried the burden of construction work, of providing the equipment and everything necessary for the new workshops, to all those who have done all they could with their zeal and their dedicated and incessant labour to hasten this opening day. *For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name* (Heb. 6. 10).

We have therefore found it possible to confer high ecclesiastical awards on a large number of workers and officials of the Economics Management of the Moscow Patriarchate for the successful completion of the construction, the installation of the equipment, and the opening of the new workshops of the Moscow Patriarchate.

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His Holiness decorated the well-known and esteemed workers of the patriarchate: Protopresbyter Matfei Radnyuk with the Order of St. Sergiy of Radonezh, 1st Class, and P. I. Butchev with the Order of St. Sergiy of Radonezh, 3rd Class. Many workers of the workshops and of the Economics Management were decorated with the Order of St. Sergiy, 3rd Class, the Order of St. Vladimir, 3rd Class, and the Medal of St. Sergiy. I. I. Makarov was among those awarded. It is not his first award: he was earlier awarded the Order of St. Vladimir, 3rd Class, and the Order of St. Sergiy, 3rd Class. I. I. Makarov has held responsible posts for many years, he is also known as an experienced builder at the Trinity-St. Sergiy Lavra and the Patriarchate.

This was followed by the singing of "It Is Meet", after which His Holiness Patriarch Pimen, the venerable archpastors and other guests inspected the shops, and the production and administration premises.

During a festal repast, which followed, His Holiness made a speech.

Speech by His Holiness Patriarch PIMEN

Your Eminences and Your Graces the archpastors, esteemed Pyotr Vlasovich, worthy fathers and dear guests, We all, who have gathered here, have just had the pleasure of inspecting the well-equipped, well-lit and spacious production and administration premises of the new workshops of the Moscow Patriarchate.

Today these new well-equipped working places will be occupied by craftsmen who will begin producing various ecclesio-religious articles. We are happy that we shall be able to provide the parishes of our Church with everything necessary for normal religious life in accordance with centuries-old traditions and canonical requirements.

Alongside with the joy of this day we are happy to see among us Pyotr Vlasovich Makartsev. We highly esteem the work of the Council for Religious Affairs of the USSR Council of Ministers. Not only during the building of the workshops, but in all circumstances of life of our Church which require the assistance of our state bodies, we always find understanding and cooperation on the part of the Council for Religious Affairs and its authoritative staff members.

I greet with all my heart Your Eminences and Graces, and all our dear guests who have shared in the joy of our celebration.

In a few days' time our country will mark the 600th anniversary of the Battle of Kulikovo. Being loyal to the behests of St. Sergiy, who inspired and blessed the Russian army to fight the invaders, the Russian Orthodox Church is invariably striving to bring up her children in the spirit of peace and love, in the spirit of patriotism and selfless devotion to our great Motherland.

I raise this glass to the peaceful future of our people and all peoples of our planet! To the health of all present here! May you have success in your beneficent labour!

V.

"From thy youth thou lovedst Christ, O blessed one, and, consumed with burning zeal, didst labour for Him alone in thy desert, absorbed in continuous toil and prayer. With humble heart, chosen and beloved of the Mother of God, thou hast won the love of Christ. Wherefore we sing to thee: Save us by thy prayers, O Holy Father Serafim." (Troparion to St. Serafim of Sarov, the Heavenly Patron of the Chapel at the Moscow Patriarchate Workshops in Sofrino. A Manual of Eastern Orthodox Prayers, London)

The Theological Schools Open for the 1980/81 Academic Year

Through God's mercy, the Moscow Theological Academy and Seminary have opened for the new academic year, their 38th.

On September 1, 1980, Divine Liturgy was celebrated in the Academy Church of the Protecting Veil of the Mother of God by the assistant rector, Archimandrite Docent Aleksandr. The student choir, under the direction of Mark Trofimchuk, teacher of church singing, sang prayerfully.

The Moleben for the Beginning of Studies was led by the rector, Archbishop Prof. Vladimir of Dmitrov. He prefaced the moleben with a sermon. Quoting the words of the Psalmist: *and the meek will he teach his way*, Vladyka Vladimir spoke of the importance of the virtue of meekness as a basic condition for a deep understanding of the ways of the Lord.

The solemn procession of professors, teachers, students, and pupils of the Moscow theological schools to the old Holy Trinity Cathedral always produces an unforgettable impression. This was the case even on this rainy first of September.

The teachers and students went to the holy shrine of St. Sergiy to ask his blessing on their forthcoming labours. The senior helper to the assistant rector, Archimandrite Elevferiy, together with the other clerics, said a moleben to St. Sergiy, and then everyone kissed the saint's relics. Vladyka Vladimir aspersed everyone with holy water.

The Moscow theological schools honour the memory of all their departed mentors, teachers and students. The Lity for the Dead was led in the academy church by Archpriest Vadim Smirnov, a lecturer.

The rector, Archbishop Vladimir, opened the solemn meeting in the assembly hall. Assistant rector, Archimandrite Aleksandr, announced the results of the entrance examinations and

then delivered a speech addressed to the students and pupils.

The secretary of the academy council Prof. M. S. Ivanov, read the telegram from His Holiness Patriarch Pimen: *"God's blessing upon the Moscow theological schools in the new academic year. I wish you success and well-being. Patriarch Pimen"*.

Also read were telegrams from Metropolitan Aleksiy of Tallinn and Estonia; Chairman of the Education Committee of the Holy Synod: Metropolitan Yuvnalyi of Krutitsy and Kolomna, Head of the Department of External Church Relations; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; and many others, as well as messages from the Leningrad and Odessa theological schools.

In conclusion, the rector as usual spoke to the new students. "...Dear youths, the events of recent days have determined the path of your future lives. You came to this theological school consciously and freely, in order to apply your God-given talent toward the acquisition of higher, eternal values. Study of the theological disciplines in all their depth and complexity will enable you to see the Church in a new, as yet unseen image: the Church as a miracle of God on earth, and as an indisputable witness to the Living God and to life eternal..."

Speaking of the patriotic service of the Russian Orthodox Church, the rector stressed that "in fulfilling the higher and eternally Divine Ordination, our Church has always been one with the people entrusted to her spiritual care and has never looked upon their historical fate indifferently".

On the same day there was a meeting of the students and pupils with their teachers and mentors.

Hegumen VENEDIK
a teacher

* * *

On September 10, 1980, in the Church of the Apostle and Evangelist St. John the Divine at the Leningrad Theological Academy and Seminary, the rector, Archbishop Kirill of Vyborg, conducted the Moleben for the Beginning of Studies.

A solemn meeting began in the assembly hall with the singing of "O Heavenly King". The opening speech was delivered by the assistant rector, Archpriest Prof. Vasilii Stoikov.

The telegram from His Holiness Patriarch Pimen was read out: *May the Lord bless the administrators, lecturers and students and grant the Leningrad theological schools prosperity and success. Patriarch Pimen.* Greetings were also received from Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiy of Tallinn and Estonia, Chairman of the Education Committee; Antoni of Leningrad and Novgorod (who was in Moscow at the time); Yuvenaliy of Slutsk and Kolomna, Head of the Department of External Church Relations, and other hierarchs; from the Moscow and Odessa theological schools, and from N. A. Zabolotsky, professor at the LTA, staff member of the World Council of Churches.

In his traditional speech the rector noted that the academy and seminary (including the precentorial courses) have the largest number of students in the new academic year. At the request of the LTA and LTS administration, which was supported by Metropolitan Nikodim of blessed memory, the Leningrad City Council decided to assign an additional building to the theological academy. His Holiness Patriarch Pimen and Metropolitan Antoni gave their blessing for the equipping of the building. The rector said further, that the life principles of a theological school, as a Christian community, are mutual support and common service in order to deepen and strengthen the spirit of Christian brotherhood. The church is the centre of life for the academy and seminary. Church services are a school of duty for the students. Singing at theological schools must be a model of Russian church singing. Spiritual guidance has special significance in the life of a

theological school: the students must always turn for help and advice to their confessors. Confession and Holy Communion are the foundation of spiritual life. The rector said also that the past year had shown the efficacy of the precentorial courses, which are so necessary for the entire Russian Church.

The prayer "It Is Meet" was sung in conclusion.

SERGEI PAVLOV,
student at the LTA

* * *

During the 1980 summer vacation, the lecture halls, dormitories and auxiliary premises at the Odessa Theological Seminary were repaired. All the necessary conditions for the students' work and relaxation are provided for.

The seminary opened for its school year on September 5, 1980.

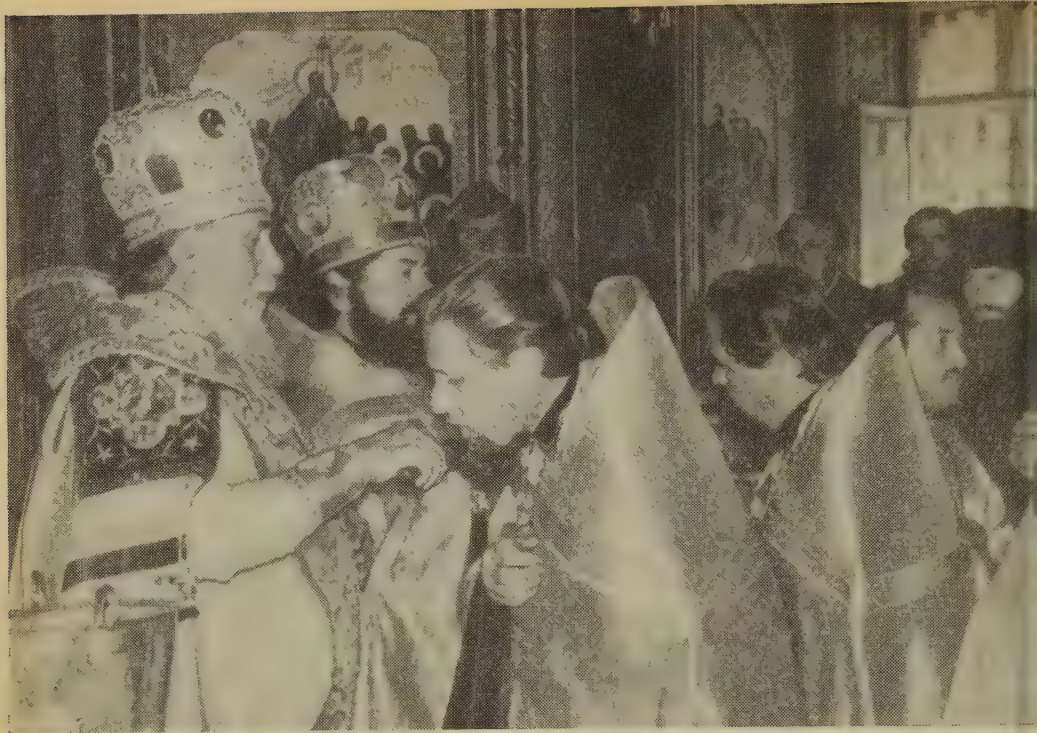
At 7.30 a.m., Metropolitan Sergiy of Odessa and Kherson, together with the rector, Archpriest Aleksandr Kravchenko; the assistant rector, Archimandrite Palladiy; the secretary of the seminary board, Hegumen Innokentiy; the teachers and pupils in Holy Orders read the akathistos before the deeply revered Kasperovskaya Icon of the Mother of God in the Dormition Cathedral Church in Odessa. The Heavenly Mediatrix was asked for Her prayerful intercession and help of grace in the forthcoming labours of the teachers and pupils.

At 10.30 a.m., a moleben with the blessing of water was held in the seminary's Museum Church of the Apostle St. Andrew the First-Called. The priests aspersed the dormitories, studies, classrooms and other seminary premises.

At noon, Metropolitan Sergiy, the members of the seminary administration, teachers and pupils in Holy Orders said the Moleben for the Beginning of Studies in the Dormition Church of the Odessa Monastery.

Before the moleben, the Vladyka Metropolitan preached a sermon on pastoral service, and spoke about the fact that pastors are successors of the Holy Apostles.

The moleben was sung by the seminary choir under the direction of Hegumen Filaret, teacher of church singing. It was followed by the singing of "Many years".



Metropolitan Sergiy aspersing the teachers and pupils of the seminary in the Dormition Church of the Odessa monastery September 5, 1980

Metropolitan Sergiy aspersed the teachers, pupils and all those present, and the rector, Archpriest A. Kravchenko, proffered the holy cross to the worshippers to kiss.

A solemn meeting was held in the academy hall. After saying the prayer, "O Heavenly King", the rector opened the meeting by reading the list of pupils accepted into the 1st class.

The telegram from His Holiness Patriarch Pimen was read: *"God's blessing upon the Odessa Seminary in the new school year. Patriarch Pimen"*.

Telegrams were also received from Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee, other members of the Holy Synod, as well as from the Moscow and Leningrad theological schools, and the venerable hierarchs, the former rectors of the seminary.

The rector, Archpriest Kravchenko, spoke to the pupils on the need for members of the clergy to have a broad education, combined with Christian love and piety.

Archimandrite Palladiy, who had been in Finland taking part in the work of

the 10th General Assembly of Synodimos from August 1 to 16, 1980, spoke to the teachers and pupils about this fellowship of Orthodox youth organizations.

Then His Eminence Metropolitan Sergiy delivered an address: "The Russian Orthodox Church," he said among other things, "is realizing her salvific mission on earth; she is spiritually guiding our believing people, instructing them in a spirit of patriotism. I wish you inspiration from these good religious patriotic service, so that you, when you leave here for independent ministry, will be capable of guiding others, of preaching the Word of God to them and spiritually edifying your flock. With a my heart, I wish you the help of God through the prayers of the Mother of God and of the Apostle St. Andrew the First-Called.

Metropolitan Sergiy presented the new pupils with prayerbooks and blessed the teachers and pupils of the seminary.

The meeting closed with the singing of "It Is Meet".

Classes began on September 6.

Hegumen INNOKENT
Secretary of the OTS Administration

The LTA Students' Pilgrimage to Moscow and Zagorsk

On May 29-June 3, 1980, Archpriest Prof. Ioann Belevtsev and a group of the LTA students, who had finished their 3rd year, visited Moscow and Zagorsk.

We went to the Church of the Icon of the Mother of God "Consolation of All the Afflicted", in Bolshaya Ordynka, and sang the prayer "Under Thy Mercy..." before the miraculous Icon of the Mother of God "Consolation of All the Afflicted"; as well as to the Church of St. Nicholas in Kuznetsy.

At the Patriarchate, we were received by Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch. We saw the Domestic Chapel of the Vladimir Icon of the Mother of God.

We were received by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Chairman of the Education Committee, who told us about the work of the Education Committee. The Vladyka recollected with love the lecturers at the LTA, who had taught him. He marked with satisfaction the work of the Leningrad Theological Academy. We sang "Many Years" in honour of Metropolitan Aleksiy.

At the Novodevichy Convent we visited the Publishing Department and the Church of the Dormition. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, told us about the work and perspectives of the department.

In the Department of External Church Relations we were received by Bishop Iov of Zaisk, the deputy head of the department. He conveyed to us the blessing of Metropolitan Yuvenaliy of Slutsk and Kolomna, the Head of the ECR, and told us about the history of the department; he stressed also Metropolitan Nikodim's invaluable contribution to its work. The workers at the department remember Metropolitan Nikodim with love. We sang "Eternal Memory" for Metropolitan Nikodim and "Many Years" in honour of Metropolitan Yuvenaliy and Bishop Iov.

We visited also the following churches—of the Holy Trinity in the Vorobyovskoe Avenue, of St. Nicholas in Hamovniki, of St. John the Warrior,

and of the Deposition of the Lord's Robe.

On the next day, we visited the Rogozhskoe Cemetery and the neighbouring churches—the one belonging to the Novozybkovskaya Community of the Old Believers; the Edinoverchesky Church of St. Nicholas; the Cathedral of the Protecting Veil of the Rogozhskaya Community of the Old Believers—the Belaya Krinitsa Hierarchy. The Old Believers were most cordial to us, they spoke of Metropolitan Nikodim warmly and with love.

In Kolomenskoe, we visited the Church of the Kazan Icon of the Mother of God and then attended All-Night Vigil in the church in Ordynka Street.

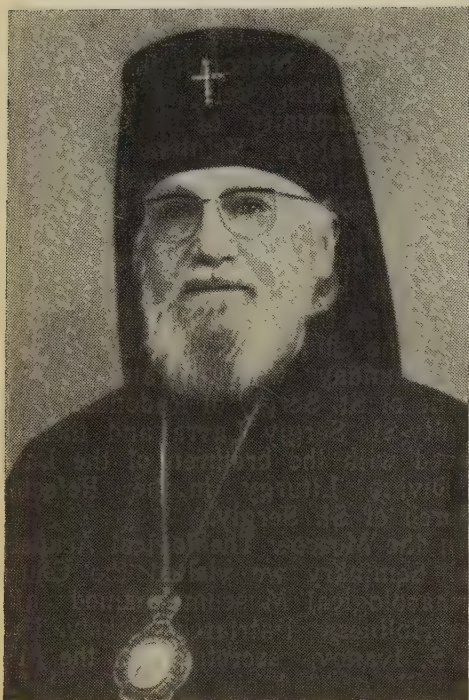
On Sunday we venerated at the shrine of St. Sergiy of Radonezh in the Trinity-St. Sergiy Lavra and then we served with the brethren of the Lavra at Divine Liturgy in the Refectory Church of St. Sergiy.

In the Moscow Theological Academy and Seminary we visited the Church Archaeological Museum named after His Holiness Patriarch Aleksiy. Prof. M. S. Ivanov, secretary of the MTA Council, greeted our group on behalf of the rector, Archbishop Vladimir of Dmitrov. We read the Lity for the Dead by the monument to the departed professors and teachers of the MTA and MTS.

On the next day, we visited the Moscow Kremlin; the Church of the Holy Trinity in Nikitniki—a monument of architecture and art; the St. Andronik Monastery of the Transfiguration, and the Andrei Rublyov Museum located in it; the Church of Sts. Peter and Paul the Apostles on the Yauza River; and the Church of the Resurrection of Christ in Sokolniki, where we genuflected before the deeply revered Iberian Icon of the Mother of God.

On June 3 (May 21), the 9th anniversary of the enthronization of His Holiness Patriarch Pimen, the Feast of the Vladimir Icon of the Mother of God, and on the eve, we attended the services in the Patriarchal Cathedral of the Epiphany.

His Grace Archbishop ALEKSIY, Formerly of Düsseldorf



Archbishop Aleksi passed away in the 81st year of his life on May 26, 1980, in Düsseldorf (FRG).

On May 30, in the Church of St. Cornelius in Neuss (FRG), Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, assisted by the diocesan clergy and representatives of the Greek Metropolitanate, conducted the funeral service. Archbishop Aleksi was buried in his family plot at a cemetery in San Nikola, Belgium.

* * *

In 1979, His Eminence Aleksi marked his 80th birthday*. He is among those few in Western Europe whose

path in life led to the episcopal ministry in the Orthodox Church.

Vladyka Aleksi (secular name Albert Emilievich van der Mensbrugghe) was born on July 9, 1899, in the town of San Nikola in Eastern Flanders (Belgium) into an ancient Flemish family. The two languages of Belgium, Flemish and French, were spoken in the family and this proved to be of great benefit for the future archbishop in his ministry. He had also an equally good command of German and English.

Many members of the family have devoted their life to the service of the Church: two cousins of Vladyka Aleksi are Roman Catholic bishops, two uncles and three brothers are priests and three sisters—nuns. This tradition is carried on in the next generation: one of his nephews is a monk at Grossen Kartauser and one of his nieces—a sister in a monastic order.

Albert van der Mensbrugghe was named at Baptism after his uncle, the priest. In keeping with the Roman Catholic tradition, he was confirmed and received the Sacrament of Holy Communion only upon finishing school in 1910.

Thereafter, he attended a gymnasium in Ghent, directed by Jesuits. They upheld the gifted pupil in his desire to pursue the ecclesiastical path. Yet he exulted not in the purely academic and discipline-oriented atmosphere that reigned at the Ghent college, but in the Benedictine spirituality which he had witnessed at the Mont-César Abbey in Louvain.

On the eve of All Saints Day, October 31, 1919 (by the Western calendar), Albert became a postulant at the monastery of the Order of St. Benedict of Nursia and was named after St. Maurus, the beloved disciple of St. Benedict.

On March 19, 1921, Brother Maurus was admitted to the novitiate (Simple Vows).

* The present article about Archbishop Aleksi appeared in German in the journal published by the Central European Exarchate of the Moscow Patriarchate *Stimme der Orthodoxie*, 1980, No. 1, in connection with Vladyka Aleksi's 80th birthday. Here we give an abridged version.—Ed.

At the same time, he completed his philosophical and then (from 1921 to 1925) his theological education at the Benedictine College in Louvain. The famous dogmatist and patrologist Dom Bernard Capelle was among his teachers.

Brother Maurus made his Solemn vows on the Feast of St. Benedict, the founder of West European monasticism, on March 21, 1924, in the Abbey of St. Andrew. In September of the same year, he was ordained deacon and on August 1, 1925, raised to the rank of hieromonk. Désire Joseph Cardinal Mercier, Archbishop of Mechelen and Brussels. One day, Father Maurus attended the Divine Liturgy celebrated according to the Byzantine Rite. The divine service made a lasting impression on the young hieromonk. The abbot of the St. Andrew Abbey gave Father Maurus an opportunity to study the Byzantine cult and liturgy in good earnest.

At that time, one of the founders of the liturgical movement in Western Europe, Dom Lambert Beauduin, needed monks in order to set up a monastery of the Eastern Rite. Father Maurus was subsequently sent to Rome to attend the Greek seminary which was run by Benedictine monks and, subsequently, to engage in the study of Orthodox literature and theology at the Institute Orientale. Alongside with that, Father Maurus was authorized to maintain contacts with the newly founded monastery of the Eastern Rite at Amay-sur-euse, set up in 1925 by Dom Lambert Beauduin in the Lutlich vicarage of the Mechelen and Brussels Diocese. The monks of that cloister lived in prayer, study and work; above all, they celebrated Liturgy according to both the Western and Byzantine rites. (In 1939, the monastery was moved to Chevegnée, where it remains to this day. It is a large church there erected in the Novgorod style and decorated with frescoes.)

In 1927, Father Maurus was sent to Austria to see if it was possible to open a daughter house of Amay. But confronted by vigorous resistance from local Roman Catholic bishops he was unable to carry out his intention. In the course of his persevering pursuits in the realm of Orthodoxy, Father Mau-

rus realized that he belonged to the Roman Catholic Church only in form and that his real convictions were Orthodox.

While in Paris in 1928, Father Maurus had an opportunity to talk to Metropolitan Evlogiy, at that time in charge of the West European parishes of the Moscow Patriarchate, and also, with the noted theologian Archpriest Sergiy Bulgakov. These conversations came into the open and, on the insistence of the Apostolic Delegate, Father Maurus was transferred to the Convent of Kylemore as house chaplain "to forget his Orthodoxy". But it happened otherwise: there in solitude, the young hieromonk had a better opportunity to ponder over himself and his faith. His Orthodox belief strengthened, and this was ultimately manifested in his official adoption of Orthodoxy.

On April 14, 1929, Metropolitan Evlogiy admitted him into the Orthodox Church. The ceremony was conducted in the Church of St. Sergiy of Radonezh at the Paris Institute of Theology. Father Maurus received the monastic name of Aleksiy.

Father Aleksiy spent the following 10 years of his life in Britain as a house chaplain in an influential Orthodox family. This provided him with an opportunity, by assiduous study in the big libraries of London and Oxford, to acquire that fundamental knowledge of Orthodox theology and liturgics, which later invariably inspired his audiences.

As the Hitler occupation of Paris interrupted his ties with the Exarch, he came temporarily under the jurisdiction of Metropolitan Germanos of Thyateira (Constantinople Church). At the same time he administered the Romanian community in London. He lectured extensively to the public and fulfilled the duties of a priest in the Fellowship of St. Alban and St. Sergius of Radonezh.

Father Aleksiy was the only Orthodox priest with British citizenship and therefore he had to execute numerous religious duties in various parts of that country.

With the end of World War II in 1945, Father Aleksiy restored his links with the Russian Orthodox Church. He was directed to Amsterdam to organize

an Orthodox parish and in September of 1945, was given the Chair of Patristics and the History of Liturgy at the Orthodox Theological Institute of St. Dionysius in Paris where, together with Father Aleksiy, such eminent theologians were members of the faculty as Vladimir Lossky, Nikolai Arseniev and Vladimir Ilyin.

On November 24, 1946, Father Aleksiy was raised by Metropolitan Serafim, Patriarchal Exarch to Western Europe, to the rank of archimandrite and appointed assistant rector of the Theological Institute. Apart from his regular lectures, Archimandrite Aleksiy frequently read papers at congresses and sessions.

In 1950, after many years, Archimandrite Aleksiy visited Germany again in order to explore the possibility of establishing Orthodox parishes of the Western rite. The unfavourable situation, however, compelled him to relinquish this plan. For some years, he worked to restore the old Gallican Rite. Then he resumed his scientific activities.

In June of 1960, at the invitation of His Holiness Patriarch Aleksiy, he made his first visit to the religious centres of the Russian Orthodox Church in the Soviet Union.

On August 31 of the same year, the Holy Synod designated Archimandrite Aleksiy Vicar Bishop of Meudon.

On November 1, 1960, in the Church of the Three Holy Hierarchs in Paris, Archimandrite Aleksiy was consecrated Bishop of Meudon by Metropolitan Nikolai of Korsun (Eryomin; now in retirement), Archbishop Vasiliy, of Brussels and Belgium, Bishop Antoni of Sergiev (now Metropolitan of Surozh) and Bishop Nikodim of Podolsk (later, Metropolitan of Leningrad and Novgorod, † September 5, 1978).

For several years, Bishop Aleksiy continued his teaching duties in Paris before he was appointed on July 30, 1968, Bishop of Philadelphia and Vicar of the New York Diocese. When the Russian Orthodox Greek Catholic Church in America (Metropolitanate) was granted autocephaly by the Mother Church and the Patriarchal Exarchate was abolished (April 10, 1970), Archbishop (as of April 5, 1970) Aleksiy for

some time administered the patriarchal parishes in Mexico.

On December 1, 1970, he was made Archbishop of North Germany and on February 24, 1971, appointed to the newly established Düsseldorf Diocese. In his speech at the inauguration ceremony, Metropolitan Antoni of Surozh (at the time, the Patriarchal Exarch to Western Europe) stressed the principle of canonicity of the new Archbishop of Düsseldorf. "In West Germany," he said, "with its Church schisms, the establishment of parishes canonically united with the Mother Church is of special importance, and therein lies the significance of principled canonicity."

How seriously Vladyka Aleksiy regarded this task is testified by the fact that before his arrival in the diocese there existed only one parish of the Moscow Patriarchate and it had one priest. At present there are four churches (in Cologne, Neuss, Oberhausen and in the diocesan centre—Düsseldorf), with three priests and one deacon.

Another event can be regarded as a great accomplishment and a stride toward the consolidation of Orthodoxy in the Federal Republic of Germany. This was the opening, on May 25, 1971, in the presence of the then Patriarchal Exarch to Central Europe, Metropolitan Filaret, of the diocesan centre in Düsseldorf. It is housed in a former monastery turned over by the Roman Catholic Diocese of Cologne to the Russian Orthodox Church by dint of mediation from the Roman Catholic friends of the archbishop and especially from Father Karl Klinghanner, and the confessor of Cologne's students Dr. Wilhelm Nysse.

Here in 1978-1980, also on the initiative of Archbishop Aleksiy and in cooperation with the association: "Meetings with the Churches of the East" ("Begegnungen mit den Kirchen des Ostens"), various ecumenical convocations were arranged, at which papers were read.

Apart from diocesan affairs, Vladyka Aleksiy was engaged in ecumenical, scholarly and ecclesiastical activities. Thus he represented his diocese at the Local Council of the Russian Orthodox Church in 1971 and, as an observer, attended on many occasions sessions of

the Joint Synod of the Roman Catholic bishops, clergy and laity in Würzburg had conducted divine services there; he participated in a number of ecumenical sessions and conferences, among them, the ecumenical symposium at Regensburg (lastly in 1974).

Due to his grave chronic illness, Archbishop Aleksiy petitioned on April 1979, His Holiness Patriarch Pimen to relieve him of his archpastoral duties in the Düsseldorf Diocese and bless him to retirement. The Holy Synod granted the petition at its session on April 27 of the same year.

His Holiness the Patriarch and the Holy Synod expressed profound gratitude to His Grace Archbishop Aleksiy for his many years of tireless and beneficial activities—theological, pastoral and archpastoral—for the good of the Holy Russian Orthodox Church. His Holiness Patriarch Pimen noted Archbishop Aleksiy's merits in a personal message. He said that Vladyka Aleksiy had become "a recognized authority in such important domains of Christian

science as patristics and early liturgics" and "a worthy successor to the Apostles and a diligent pastor of the spiritual flock".

Vladyka Aleksiy, who had the patriarchal award—the Order of St. Vladimir, 2nd Class—merited the newly instituted Order of St. Sergiy of Radonezh, 2nd Class, as a tribute to his "many years of fruitful ecclesiastical and ecumenical labours."

His Grace Aleksiy spent his 80th birthday in spiritual cheerfulness, amidst his closest associates at the diocese.

* * *

Today the clergy and laity of the Düsseldorf Diocese are offering up their prayers to the Saviour that He grant repose to His faithful servant, Archbishop Aleksiy, in His heavenly mansions. They are joined in their prayers by ecumenical figures who knew Vladyka Aleksiy as a solicitous Orthodox hierarch and as their brother in Christ.

NIKOLAUS THON,
Candidate of Theology

Archimandrite VADIM,

Father Superior of the Dormition Monastery in Odessa

By the decision of the Supreme Church Authority, Archimandrite Polikarp Guts, at his request, was relieved of his duties as father superior of the Dormition Monastery in Odessa.

With the blessing of His Holiness Patriarch Pimen and at the recommendation of Metropolitan Sergiy of Odessa and Kherson, the Holy Archimandrite of the Patriarchal Monastery of the Dormition in Odessa, Archimandrite Vadim, a monk of the monastery, was appointed its new father superior.

On July 3, 1980, Thursday, Archimandrite Polikarp, assisted by the brethren, celebrated Divine Liturgy followed by a moleben in the Dormition Church of the monastery. At the fraternal repast, Archimandrite Polikarp delivered a farewell speech. He thanked the brethren for their kindness to him, for their help in the fulfilment of his obedience and asked for their forgiveness and prayers.

On July 9, Wednesday, the Feast of

the Tikhvin Icon of the Mother of God, Metropolitan Sergiy led a festal moleben after the Divine Liturgy, in the Dormition Church of the monastery. He was assisted by the monastery brethren.

Before the moleben, Metropolitan Sergiy delivered an address in which he spoke of Father Vadim as a diligent monk, fulfilling his obedience with care and zeal, who loved the monastic life and conducted divine services assiduously.

Metropolitan Sergiy announced the decision of the Supreme Church Authority to appoint Archimandrite Vadim the father superior of the Dormition Monastery. The monastic "Many Years" was sung to honour the Reverend Father Archimandrite Vadim. Metropolitan Sergiy presented the archimandrite's crosier to the new superior and wished him success in fulfilling his new, lofty and responsible obedience.

Metropolitan Sergiy bestowed patriarchal awards—an ornamented cross



**Metropolitan Sergiy of Odessa and Kherson with the brethren of the Odessa Dormition Monastery.
First row, third from the left: Reverend Father Archimandrite Vadim**

on Hegumen Arseniy, the superintendent dean of the monastery; and the Order of St. Sergiy of Radonezh, 3rd Class, on Archdeacon Vitaliy, the oikonomos of the monastery.

* * *

Archimandrite Vadim (secular name Vladimir Grigorievich Semyashko) was born on June 4, 1926, in the village of Ukhanki, Grubeshov District, Lublin Region, Poland, into an Orthodox family. After finishing school, he worked in his native village.

In 1944, after the liberation of Poland from the fascist invaders, all his family moved to the Volyn Region. From 1947, Vladimir Semyashko worked in the Donbas mines. In 1950-1951, he studied in a Kiev trade school where he specialized in cutting garments, then worked in a clothes factory in Rovno.

On November 22, 1954, he entered the novitiate at the Monastery of St. Theodosius in Balta, Odessa Region, and on March 27, 1955, he was professed and given the name of Vadim. On September 27, he was ordained hierodeacon by

Bishop Gavriil Abalymov († July 31, 1958).

In 1961, Hierodeacon Vadim was placed under obedience as sacristan in the Monastery of the Dormition in Odessa.

On February 26, 1966, he was ordained hieromonk by Archbishop Sergiy (now Metropolitan of Odessa and Kherson).

In 1970, Hieromonk Vadim graduated from the Odessa Theological Seminary.

From July 1970 to September 1977, he was the superintendent dean of the cloisters of the Odessa Diocese.

In 1974, on the occasion of the 150th anniversary of the foundation of the Dormition Monastery in Odessa, His Holiness Patriarch Pimen awarded him an ornamented cross, and on Holy Easter of 1976 raised him to the rank of archimandrite.

Archimandrite Vadim was a member of the Spiritual Council of the monastery. He was also the keeper of the Monastery Rule and sacristan.

Hegumen ARSENIY

Hegumenia ALEKSANDRA, Mother Superior of the Zhabka Convent of the Ascension

On August 3, 1980, the 10th Sunday after Pentecost, Archbishop Ionafan of Kishinev and Moldavia celebrated Divine Liturgy in the Cathedral of the Ascension of the Zhabka convent. During the Liturgy, with the blessing of His Holiness Patriarch Pimen, Archbishop Ionafan raised the mother superior, Reverend Mother Aleksandra, to the rank of hegumenia.

* * *

Hegumenia Aleksandra (secular name Maria Aleksandrovna Arseniy) was born on August 24, 1932, in Kishinev, into a pious family.

From an early age, she zealously attended the church of God. Her spiritual mentor was Father Pavel Popovich (now retired in Kishinev), of the Church of the Ascension in Kishinev.

After finishing a Moldavian secondary school in Kishinev, Maria Arseniy worked at a state enterprise till 1958. She worked diligently and won the esteem and love of her colleagues.

In 1958, with blessing of Archbishop Nektariy of Kishinev and Moldavia (Grigoriev; † March 9, 1969), when Hegumenia Taisia Yablonskaya was the superior, Maria Arseniy entered the Zhabka convent. She fulfilled her obedience doing household work.

Under Hegumenia Serafima Chebovaeva, Novice Maria was the convent secretary from 1959 to December 8, 1978 (the date of the hegumenia's death).

Sister Maria was professed in 1967



and received the mantle with the name of Aleksandra in 1971.

Mother Aleksandra was a diligent secretary. During Hegumenia Serafima's illness, which lasted for many years, Mother Aleksandra was her support and aide in the administration of the convent, especially in household affairs.

With the blessing of His Holiness Patriarch Pimen and according to the ukase of Archbishop Ionafan of Kishinev and Moldavia, signed on January 2, 1979, Mother Aleksandra was appointed the superior of the convent with the bestowal of a pectoral cross upon her.

Archpriest PETR BUBURUZ

IN THE DIOCESES

Vienna Diocese

Divine services are held in the Vienna cathedral church on Sundays, festal and other appointed days. Services are conducted by Archbishop Irinei of Vienna and Austria and, with his blessing, by the cathedral clergy. The ruling hierarch, the clergy and laity take part in the ecclesiastical, ecumenical and social life of the Austrian capital.

On January 13, 1980, on the occasion of the Feast of the Nativity of Christ, Archbishop Irinei gave a reception, which was attended by the clergy and parishioners of the Cathedral of St. Nicholas, as well as by representatives of the Vienna public.

The same day, Archimandrite Avenir, on behalf of the Russian Orthodox Church, took part in the morning ecumenical prayer in a radio broadcast from Salzburg on the theme: "New Approach to the Old Testament".

On January 20, Father Chrysostomos Pinyen-burg, on behalf of the Russian Orthodox Church, took part in the ecumenical prayer for Christian unity, which was held in the Evangelical Lutheran church in Vienna.

That same day, just as in previous years, the

Dean of the Cathedral of St. Nicholas, Archpriest Evgeniy Miseyuk, assisted by a deacon and accompanied by the singing of the cathedral choir, celebrated the Orthodox Divine Liturgy in the Roman Catholic Church of St. James the Apostle in the town of Schewechat (Schewechat Deanery of the Roman Catholic Diocese of Vienna). The service was attended by the Catholic parishioners and Russian Orthodox believers. Holy Communion was administered simultaneously; to the Orthodox—by Archpriest E. Miseyuk; and to the Roman Catholics—by the rector of the parish, Dr. Blage, with the Reserved Gifts, according to the rite of his Church.

On January 25, in the Old Catholic Church of Christ Our Saviour (Salvator) in Vienna (Schottentempel), an evening ecumenical service was held. Archimandrite Avenir conducted Vespers accompanied by the choir of the Cathedral of St. Nicholas. Archpriest Nikolai Shivarov (Bulgarian Church) preached a sermon on the theme: "Thy Kingdom Come". The Old Catholic Diocesan Bishop Nicholas Hummel, who had invited the Orthodox, was present. The choir sang Christmas carols: "Heaven and Earth" and others.



Archbishop Irinei of Vienna and Austria, Archpriest Evgeniy Miseyuk and Father Chrysostomos Pinyen-burg at the Monument to the Soviet Soldier-Liberator in Vienna on May 9, 1980

On February 5, Dr. Cardinal Franz König, Archbishop of Vienna, arranged a meeting between the representatives of Orthodox Churches and other Christian denominations in Vienna. The meeting passed in a spirit of warmth and fraternity.

On February 22, in the USSR Embassy in Austria, Archbishop Irinei, Archpriest E. Miseyuk and Father Ch. Piynenburg attended a reception on the occasion of the Soviet Army Day.

On February 28, in Vienna, Archpriest E. Miseyuk participated, on behalf of the Russian Orthodox Church, in the solemn meeting of the Austria-USSR Friendship Society.

On March 3, in the premises of the international society, "Humanum", the Cardinal Auguste Bea Prize was presented to professor emeritus, Dr. Johannes Messner in the presence of Dr. Rudolf Kirchschläger and Dr. Cardinal Franz König as well as Church leaders and the representatives of the Vienna public. Archpriest E. Miseyuk was among the guests at the reception that followed.

On March 14, Archbishop Mario Cagna, the Apostolic Delegate in Austria, held a reception at the International Centre of the UN International Atomic Energy Agency. Archpriest E. Miseyuk and Father Ch. Piynenburg were present on behalf of the Russian Orthodox Church. An address of greetings was delivered by the president, Dr. Rudolf Kirchschläger.

On March 24, on the occasion of the 450th anniversary of the Augsburg Confession, Dr. Gunter Hassmann from Hannover, President of the Lutheran Church Society, read a paper in Vienna. A reception was held afterwards. Archpriest E. Miseyuk was present on behalf of the Russian Orthodox Church.

On April 7, Holy Monday, Archbishop Irinei gave a reception, which was attended by the members of the clergy and the church council, and the parishioners of the Cathedral of St. Nicholas, as well as the representatives of the public of Vienna. The dean of the cathedral read the Paschal Message of His Holiness Patriarch Pimen of Moscow and All Russia.

On April 8, the Feast of St. Irenaeus the Holy Martyr and Bishop of Syria, Archbishop Irinei celebrated Divine Liturgy in the Cathedral of St. Nicholas, assisted by the cathedral clergy. On behalf of all those present, the dean warmly congratulated Archbishop Irinei on his name-day. Vladyka Irinei thanked them for their prayers and greetings.

From April 8 to 12, the Conference of the European Urban Missions was held in Vienna. Father Ch. Piynenburg participated in it on behalf of the Russian Orthodox Church.

On April 9, in the premises of the cathedral church, Bishop Irinei gave an Easter reception. His Excellency M. T. Efremov, Ambassador Extraordinary and Plenipotentiary of the USSR to Austria, Consul V. A. Chernyshev and staff members of the Soviet Embassy were among the guests.

On April 21, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, visited the Cathedral of St. Nicholas. Vladyka Vladimir was a member of the Soviet delegation which was in Vienna at the invitation of the Vienna Scientific Institute of Peace and Disarmament.

On April 24, a solemn meeting was held by the Society of the History of Protestantism in Austria on the occasion of its centenary. Archpriest Viktor Shilovsky was present on behalf of the Russian Orthodox Church.

On April 27, the 4th Sunday after Pentecost, of the Paralytic, Archbishop Irinei concelebrated Divine Liturgy with Bishop Simeon of Glavenitsa, Exarch of the Bulgarian Patriarch to Western Europe. The archpastors exchanged greetings.

On April 28, the Bulgarian community gave a reception in honour of Bishop Simeon. Archpriest E. Miseyuk attended.

On May 9, the Day of Victory over the German Fascism, wreaths were laid at the Monument to the Soviet Soldier-Liberator. On behalf of the Russian Orthodox Church, Archbishop Irinei took part in the ceremony. He was accompanied by Archpriest E. Miseyuk and Father Ch. Piynenburg.

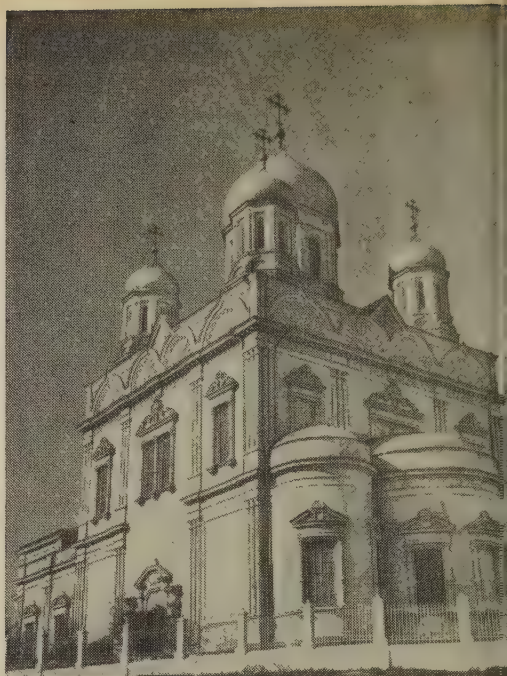
Voronezh Diocese On September 4, 1979, clerics and laymen of the diocese marked the 90th anniversary of the Cathedral of the Ascension in Eletsk, Lipetsk Region.

The cathedral was built in 1889 according to the design of the prominent Russian architect, K. A. Ton, and adorns the old Russian town of Eletsk.

The main altar is dedicated to the Ascension of Our Lord. The right, southern chapel of the summer church is consecrated to the Kazan Icon of the Mother of God, and the left—to the Orthodox Prince St. Aleksandr Nevsky. There are two more chapels in the winter church—of St. Dimitriy the Metropolitan of Rostov, and of St. Nicholas the Archbishop of Myra in Lycia.

Bishop Yuvenaliy of Voronezh and Lipetsk, priests and many worshippers arrived from all over the diocese for the celebrations. "Many Years" was sung after the Divine Liturgy.

On September 12, the Feast of the Translation of St. Aleksandr Nevsky's Relics, Vladyka Yuvenaliy celebrated Divine Liturgy and officiated



The Cathedral of the Ascension in the town of Elefs, Voronezh Diocese, its western side (left photo) and south-eastern side

at All-Night Vigil on the eve, in the Church of the Transfiguration in Lebedyani, Lipetsk Region; and on September 19, the Feast of Archangel Michael's Miracle in Chonae—in the Church of St. Michael the Archangel in the village of Krivopolyanie of the same region.

On September 21, the Feast of the Nativity of the Blessed Virgin, Bishop Yuvenaliy celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of the Nativity of the Blessed Virgin in the village of Samodurovka, Voronezh Diocese, before a large congregation. After the festal procession "Many Years" was sung.

On October 4, the Feast of the Invention of St. Dimitriy of Rostov's Relics, Vladyka Yuvenaliy celebrated Divine Liturgy in the Church of the Nativity of Christ in the village of Stadnitsa, Voronezh Region.

October 14 (1), the Feast of the Protecting Veil of the Most Holy Mother of God, is the patronal feast of the cathedral church in Voronezh. The cathedral on that day was crowded with worshippers as usual. Vladyka Yuvenaliy celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, assisted by an assembly of the clergy. The archpastor warmly congratulated the parishioners and blessed them.

On October 28, the 20th Sunday after Pentecost, Bishop Yuvenaliy celebrated Divine Liturgy

in the Church of the Nativity of the Blessed Virgin in the village of Novaya Olshanka, Voronezh Region.

On November 4, the Feast of the Kazan Icon of the Mother of God, Vladyka Yuvenaliy celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in Elefs, and officiated at All-Night Vigil on the eve, in the Cathedral of the Ascension in the same town.

On November 11, the 22nd Sunday after Pentecost, Bishop Yuvenaliy celebrated Divine Liturgy in the Church of the Protecting Veil in the town of Georgiu-Dezh, Voronezh Region; on November 18, the 23rd Sunday after Pentecost—in the Church of the Holy Trinity in the village of Staraya Olshanka, of the same region; on November 21, the Synaxis of St. Michael the Archangel—in the Church of St. Michael the Archangel in the village of Devitsa.

On December 4, the patronal feast of the Church of the Presentation of the Blessed Virgin in the Temple in the village of Rusanovo, Voronezh Region, Vladyka Yuvenaliy celebrated Divine Liturgy, and on the eve officiated at All-Night Vigil. After the festal procession the archpastor blessed the worshippers.

On December 10, the Feast of the Icon of the Mother of God "The Sign", Vladyka Yuvenaliy celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of the

son of the Mother of God "The Sign" in the town of Borisoglebsk, Voronezh Region. After the Liturgy, the archpastor preached a sermon and blessed the worshippers.

On December 15, Saturday, Vladyka Yuvenaliy officiated at All-Night Vigil in the Church of the Transfiguration in Lebedyani, Lipetsk Region. After the All-Night Vigil, the archpastor bestowed the patriarchal award, the Order of St. Vladimir, on the churchwarden, Nikolai Mikhailovich Morkovkin, for his zealous service for the benefit of the Church of God.

On December 16, the 27th Sunday after Pentecost, Bishop Yuvenaliy celebrated Divine Liturgy in the Church of St. George in the town of Dankov, Lipetsk Region. In the evening, Vladyka Yuvenaliy officiated at Vespers with the reading of the Akathistos to St. Nicholas in the Church of St. Nicholas, in the village of Ostry Kamen, Lev Tolstoi District, Lipetsk Region.

On other feast days and Sundays, Bishop Yuvenaliy conducted services in the cathedral church, and as usual delivered sermons and blessed the worshippers.



Bishop Yuvenaliy of Voronezh and Lipetsk with clerics and laymen after the festal procession on September 4, 1979, the 90th anniversary of the Ascension Cathedral in Elefs

IN MEMORIAM

Archimandrite **Evstafiy** (secular name Arkhip Andreyevich Andrichuk) passed away in the Vilna Monastery of the Holy Spirit during the night on March 17, 1980. He had lived and worked in this famous old cloister of the Vilna Region for more than 40 years. Over the last few years he was seriously ill, and, being aware of the approaching end, asked for Holy Communion, then received Holy Communion and quietly passed away to the Lord. He was born on February 20,

1914, in the village of Storozhevo, Rovno Uezd, into a peasant family. From his youth he was drawn to the salvific and stern asceticism of monastic life. He entered the novitiate at the Pochaev Lavra of the Dormition, and in 1936 completed 3 grades of the theological school at the monastery.

In 1938, he was admitted to the Monastery of the Holy Spirit. In 1939, he was professed and ordained hierodeacon, and in 1948—hieromonk.

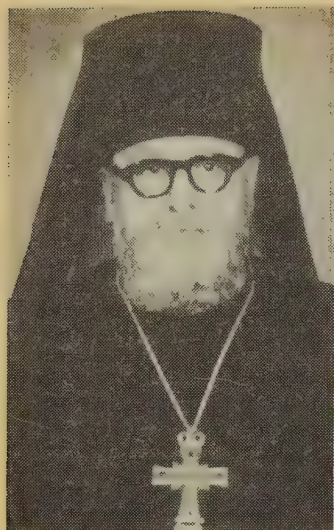
In 1943, he finished the theolo-

gical-pastoral courses at the Vilna Theological Seminary; being musically gifted with a fine voice, he later taught singing at these courses.

Over many years Father Evstafiy directed the monastery choir.

The worshippers liked the way he conducted services, which were inspiring and imbued with a profound prayerful feeling. They heard the news of his death with great sorrow.

From 1971 to 1976, Father Evstafiy was acting father superior of the monastery.



Bishop Viktorin of Vilna and Luthuania said a panikhida in the cell of the departed. He led the Divine Liturgy and the funeral service in the monastery church assisted by the brethren and a large number of priests who had arrived from the parishes. Bishop Viktorin read the Prayer of Absolution and delivered an oration in which he spoke about the monastic life of the departed.

Father Evstafiy was laid to rest in the Evfrosinievscoe Cemetery in Vilnius, near the sanctuary of its church, where the monks of the Monastery of the Holy Spirit are buried.

Archpriest **Aleksiy Romanovich Novikov**, of the Church of St. Job the Righteous at the Volkovo Cemetery in Leningrad, passed away on April 25, 1980, early in the morning after a short but grave illness; he prayed to the last.

He was born in Kursk Region into a family of a priest in 1929. After secondary school he worked at a factory.

In 1952, he finished the Saratov Theological Seminary and in 1956 graduated from the Leningrad Theological Academy. In the same year, he was ordained deacon by Bishop Roman of Luga. On his arrival for service in the Tambov Diocese, Archbishop

Iosaf of Tambov and Michurinsk ordained him presbyter.

Father Aleksiy served for a long time in the Cathedral Church of the Protecting Veil in Tambov and was later Rector of the Church of St. Catherine in Petrozavodsk. He spent the last three years of his life in Leningrad.

All who knew Father Aleksiy will always remember his warm kindness. He was a zealous minister of the Church who devoted, with Christian calm and simplicity, all his energy and knowledge to the cause which was the core of his earthly existence—the cause of saving and uniting human souls to God. Assembled by his coffin were his numerous spiritual children from different places.

Father Aleksiy loved services in church and knew the Church Rule well. Gentle and kindhearted by nature, he was firm and uncompromising in matters of Faith and Church canons. He could not imagine his own life without the Lord, the Holy Church, and man in the image and likeness of God. He took constant care of his flock and



his parish to the extent of his strength and resources.

Metropolitan Antony of Leningrad and Novgorod said the Liturgy for the Dead, and Archbishop Meliton of Tikhvin led the funeral service. The oration was delivered by the Rector of the Church of St. Job the Righteous, Archpriest Vladimir Sorokin.

Father Aleksiy was laid to rest in the Bolshaya Okhta Cemetery in Leningrad.

Protodeacon **Mikhail Nikolaevich Yakovlev**, of the St. Paul Cathedral Church in Gatchina, Leningrad Region, passed away in Leningrad on June 1, 1980, in the 92nd year of his life after a short illness.

He was born on October 23, 1889, in Kostroma Guberniya into the family of Archpriest Nikolai Vladimirovich Yakovlev. In 1914, he finished the Kostroma Theological Seminary, and on November 2 of the same year, Bishop Sevastian of Kineshma ordained him deacon to serve in the Church of the Annunciation in the town of Nerekhta.

In 1945, he was raised to the rank of protodeacon. His diligent service was lauded by other ecclesiastical awards—the right to wear a kamelaukion (1948) and a patriarchal certificate of merit (1964).

The protodeacon will be remembered for his zealous performance of the deacon's duties; for his reverential attitude to divine services and for his special tact towards senior clerics and brothers. By zealous service of the Holy Church he earned the love and respect of the clergy and parishioners.

He had a good ear for music and a fine voice—bass of delicate timbre. His reading and singing added extra beauty to church services.

The funeral service was conducted in the Cathedral Church of St. Paul in Gatchina in which Mikhail Nikolaevich had served for many years.

The protodeacon was buried in the Gatchina cemetery.

His Holiness Patriarch PIMEN's Sermon

I congratulate you, dear brothers and sisters, on this feast day, and all who bear the names of these saints, I congratulate on their name-day tomorrow.

Today, I would like to recall briefly what the Holy Church says about the holy martyrs, Sts. Hadrian and Natalia. The words really pertain to all the martyrs but in this instance they refer to the saints we are going to commemorate tomorrow.

"Having Thy strength," the troparion says, "they vanquished their tormentors and overcame the feeble assaults of the demons." All that was granted to the holy martyrs was thanks to divine grace and the strength which they had received from God. These words of the Church oblige us to ask ourselves: do we have divine grace and have we received that strength from God which the saints possessed? If our consciences honestly say "Yes", then glory be to God. But if "No", then we should ask: "Why not?" Because, when we pray, we do not ask the Lord to send His grace and strength.

"Overcame the feeble assaults of the demons." It says here that the power of the demons is "feeble". But we know that the power of the demons is far

from weak and great are their wiles to lead a man astray from the true path, from the path of spiritual perfection, and lead him to the path of sin. To avert these demoniac impertinences is very difficult. We must pray fervently and ask the Lord to grant us His divine power to repulse all evil.

The prayers and intercession of Sts. Hadrian and Natalia, the martyrs, undoubtedly possess such power. We should pray fervently to them and ask them to intercede for us with God. This is quite evident and especially understandable on this feast day.

You all know that the holy martyrs, Sts. Hadrian and Natalia, are patrons of family welfare. They pray that piety, spiritual peace and spiritual joy reign in our Christian families.

The Apostles call the Christian family, the domestic church (Rom. 16.4). We must strive to make our life such that in the family there be well-being and peace, piety and righteousness. This is difficult, and I repeat, God's strength is necessary.

But I believe that if we desire this sincerely, with all our heart, and pray for it, the Lord will send His grace and strength to all of us, and we shall march enriched along the path of spiritual perfection, protected by the intercession and prayers of the martyrs, Sts. Hadrian and Natalia, and this is what I wish you all, dear brothers and sisters. Amen.

Delivered at All-Night Vigil in the Church of Sts. Hadrian and Natalia in Moscow on September 1980.

The Presentation of the Blessed Virgin in the Temple

In the Name of the Father, and of the Son, and of the Holy Spirit:

The Holy Orthodox Church is celebrating today a joyous, deeply spiritual and edifying feast. It is the Feast of the Presentation of the Blessed Virgin in the Temple.

In the Temple of God, the cloth was woven in which the Saviour of the World, our Lord Jesus Christ, was later robed. In the Temple of God, the Blessed Virgin prepared Herself for the great deed by labour, prayer, pious reflections and the reading of Holy Scripture. And through all these, She acquired and multiplied in Herself the Gifts of Grace of the Holy Spirit, for Herself and for all mankind. It was not fortuitous that She grew up in the Temple of God because the Temple of God is the House in which the Lord Himself dwells.

The Holy Church leads us, too, to the Temple of God. She wants us, if we sincerely venerate the Queen of Heaven and Earth, to imitate Her in virtue, sanctity and glory with the help of God's temple. In God's temple, through the Holy Sacraments, the divine services, common prayers and the singing, the teachings of the Holy Church, and observance of her Rule, we partake of the wealth of the heavenly Gifts of Grace.

In God's temple we are brought up in peace, love, charity and mutual forgiveness. How often we hear the celebrants at divine service granting us peace in the ecphonesis: "Peace be with you all." And how important it is that, in imitation of the Mother of God, we receive this peace not only with our mind, but with our heart; that we receive it with all our being as the Gift of Grace we yearn for, and not to respond by rote: "And with thy spirit."

In God's temple we hear the ecphonesis: "Let us lift up our hearts", that is, our hearts and thoughts on high,

to Heaven, away from our daily cares, things human and earthly. Instead of which our hearts are usually drooping here, below.

In God's temple we hear the ecphonesis: "Let us give thanks unto the Lord." But how difficult we find it to do this unselfish and proper act of thanking the Lord. We are sooner ready to ask, and often even to demand many things, and so rarely remember that we should thank God for everything, for what we have, for the fact that we exist, that we are alive and breathing.

The Lord is not in need of our gratitude; if we happen to express it it is for our own sakes, for it softens our hearts, and exalts our will to the Lord.

In God's temple we often hear the call: "Praise the Name of the Lord." But we do not praise Him for all His goodness to us. We do not value His paternal love, we do not thank Him for all the gifts which He sends to us—material and spiritual, earthly and heavenly.

The temple of God is the place where the Christian grows spiritually and attains perfection and sanctity. Therefore, if we love the Queen of Heaven, if we turn to Her, hymn and magnify Her on feast days, it means that we should try to imitate Her life, Her virtues. Only then shall we be Her children and through Her brothers of our Lord Jesus Christ, the Eternal Mediator for our salvation.

The Blessed Virgin by perfecting Herself in the Holy Temple was preparing Herself for the great act of the Incarnation, the coming of Christ the Saviour into the world. The Son of God came into the world to save men, for this He became the Son of Man. That is why the Mother of God loves mankind and bestows upon it the grace-filled gifts of maternal assistance, protection and intercession. In God's temple, She leaves Her maternal heart always so that we may find there comfort, help and consolation. The holy icons of the Theotokos, Her vigilant prayers and constant presence with

Delivered by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, in 1975 in the Church of the Presentation of the Blessed Virgin in Dmitrov, Moscow Region.

—these are far from all Her maternal acts of love.

We recall the concern of the Mother of God at the wedding in Cana of Galilee: *And when they wanted wine, the mother of Jesus saith unto him, They have no wine* (Jn. 2. 3), and further: *Whatsoever he saith unto you, do it* (Jn. 2. 5). At this first miracle of Christ our Saviour, She expresses Her concern for people, She begs Him to help men. Thus She constantly prays for Him for us and our needs. And Christ at Her request helps us. In Cana

of Galilee She told the men: *Whatsoever he saith unto you, do it*, and this is Her behest to us. We must obey Her Son, fulfil God's and not our will: *For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother*.

Our obedience to God is the best gift and greatest joy for the Mother of God. Only by fulfilling Christ's words are we led to God and become the children of the Mother of God and the sons of our Heavenly Father. Amen.

The Feast of Sts. Petr, Aleksi, Iona, Filipp and Ermogen of Moscow

Today is the feast of the Bishops of Moscow, the Miracle Workers of All Russia—Sts. Petr, Aleksi, Iona, Filipp and Ermogen. These saints of Christ were on the throne of the Moscow See during the hard times of terrible tribulations for Russia—the years of dreadful invasions by the Mongol-Tatars, internecine wars, seditions, Polish attacks, and the suffering of our people. But the Lord protected our Motherland, heeding the prayers, labour and deeds of her Primate. The Lord chose them as defenders of Orthodoxy and intercessors for their people, bestowing upon them abundant Gifts of Grace.

St. Petr, the loving, meek, kind, wise and perceptive starets, worked hard for the welfare of the Church of Christ and the Russian State. He helped the Grand Duke of Moscow, Ivan Kalita, to unite the various principalities into the state of Moscow. He reconciled the princes, gave them wise counsel, rebuked their wild temper, and made them work for the good of their country. He was a saint of Christ in his wisdom who was able to pacify even the ferocious and cruel khans. On his deathbed, St. Petr bequeathed the grand duke to cherish the Christian Faith and stabilize the Church of Christ.

St. Aleksi was called by the Lord to the service of the Church when he was still a youth. For many years he lived under obedience in a monastery, purifying his soul with constant pray-

er and fasting. When he ascended the primatial throne, he consoled the suffering people and converted the sinners; he was not only a loving pastor but a great peacemaker, an Angel of the Russian Church. Many times he set out for the Golden Horde, after praying at the shrine of St. Petr with great faith and trust in God that He would help him persuade the conquerors from devastating the Russian land. By healing the khan's wife, Taidula, from blindness the saint freed Russia for many years from fresh attacks by the cruel enemy. St. Aleksi died in 1378, two years before the Battle of Kulikovo, but, with St. Sergiy, he was the inspirer of this victory.

St. Iona the Metropolitan of Moscow (†1461), a zealous archpastor, worked much to spread the Christian Faith among the people. In 1448, under Metropolitan Iona, the Russian Church received her autocephaly, which testified to the growing prestige of the Russian Church and the Russian State.

St. Filipp (†1569) possessed great love for the people and for God's righteousness. Without considering his life he interceded for the calumniated, bravely exposing Tsar Ivan IV's cruelty and injustice for which he was cast into prison and died a martyr.

Patriarch Ermogen the Holy Martyr (†1612), in those hard times when the foreign invaders threatened the independence of the Russian State, set about to protect the Motherland. The enemy forces were already in Moscow.

The Poles, trying to force Catholicism upon the nation, demanded from Patriarch Ermogen that he persuade the people to submit to the King of Poland. But St. Ermogen urged the Russian people to rise up in defence of their Faith and Motherland. The enemy threw the Patriarch into the dungeon of the Monastery of St. Michael's Miracle in Chonae and starved him to death.

Dear brothers and sisters, great are the feats and services accomplished by these Bishops of Moscow for the Church, the people and our Motherland. The sanctity of their lives; their persistent appeals for the cause of peace, unity and love; wise counsels, and almighty prayers, helped greatly to make Orthodoxy flourish in Russia and strengthen the country. And today the Church, reverently preserving the memory of these hierarchs' great deeds, calls on us to glorify them and follow their example.

These saints of Moscow, according to Christ's commandment, were the light of the world and illumined men with their steadfast faith and good deeds. They were peacemakers, sowing peace and love in men; they helped them and worked for the well-being of their country. These were luminaries of faith, for ever shining and lighting our paths in life.

The best way to venerate the saints

is to imitate their virtues in life and be guided by love which, according to St. Paul, *suffereth long, and is kind... is not easily provoked... thinketh evil; ...beareth all things ... endureth things* (1 Cor. 13.4, 5, 7).

We live at a time when all men desire peace and are striving for Peace, internal and external, is tranquillity of the spirit, the absence of quarrels, enmity and war. Peace is the happiness of all men. Where there is peace there is agreement and unity of spirit, love, prosperity and labor. Where there is no peace there cannot be any good.

Our duty is to live in peace with one another, with all men, and to defend peace. It is impossible to establish peace on earth and the well-being of men and the Motherland without preserving within ourselves that inner peace given to us by our Lord (John 14. 17).

Let the Light of Christian Faith and love burn brightly in our hearts and illumine the life of all those around us.

Let us pray fervently today to the saints of God—Petr, Aleksey, Ionn Filipp and Ermogen, our heavenly patrons and ask them, through their holy prayers, to secure peace throughout the world, for all men, and help us acquire the virtues they possessed. Amen.

Archpriest ALEKSIY GLUSHAKOV

The Fruit of Faith

The gift of God is eternal life through Jesus Christ our Lord (Rom. 6. 23). So ends the Apostle's lesson on the 4th Sunday after Pentecost. *Being made free from sin* through obedience to God *from the heart*, we receive from God not a reward but a gift which we have merited. Such is the meaning of these instructive words of the Apostle Paul. From being *servants of sin*, whose fruit is death, we are all, brothers and sisters, called to the life of the spirit—to *become servants to God and servants of righteousness*.

"Faith," says St. Tikhon of Zadonsk, "unites the soul of the faithful mystically with Christ, according to the Prophet: *I will even betroth thee unto*

me in faithfulness; and thou shalt know the Lord (Hos. 2. 20). The great ascetic, St. Ephraem Syrus, prays: "Let my heart be for Thee a good soil that receives unto itself the good seed, and let Thy grace sprinkle me with the dew of Eternal Life!"

Thus the saints who, through the experience of their spiritual life, have gained knowledge of the salvific power of God's grace granted according to faith in Christ our Saviour, confirm the precept of St. Paul that freedom from sin merits *fruit unto holiness, and the end everlasting life*. The Holy Church calls us all to a life of virtue and spiritual perfection. Amen.

Archbishop MIKHAIL VOSKRESENSKY

We Must Prepare Ourselves for Our Meeting with God

In the Name of the Father, and of the Son, and of the Holy Spirit

Sometimes, brothers and sisters, believers expect that in return for their faith, their fulfilment of God's Commandments, their attendance at church, fasting and exercising of other virtues, the Lord will preserve them from all diseases and misfortunes, protect them from all injury and improve their material well-being. And it does not seem to be the case, these people begin to grumble and their faith grows weak. They ask: "Why is it that obvious sinners, so far away from God, doing no good, are able to live in prosperity while I have to suffer misfortune? Where then is the point in believing?"

Here is the answer to that question in today's Apostle lesson. ...*God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus* (Eph. 2. 4-10).

That is what we receive from our God! We sinners, worthy only of punishment and condemnation, are granted Life Eternal! Life, the most precious gift of God, is now given to man not for a limited time, not for the brief moment of life on earth, but for all eternity; and man is not given life as mere existence, but life with Christ, in the light of Truth, life and eternal attainment of perfection, in constant proximity to the Source of infinite love and joy—our Lord God. From now on there is not death and eternal darkness that awaits us, but the joyous fulfilment of all the most radiant, the most exalted longings of our soul. As the Apostle bears witness: *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him* (1 Cor. 2. 9).

However, the earthly path of the Christian is not strewn with roses. In common with all men, and even more than they, he must constantly labour, struggle with sin and overcome life's misfortunes. Like all other men he is

subject to various hardships and diseases, but through all this he knows that he is not alone in these trials—with him is his Lord and Saviour, Who supports and strengthens him, leading him to his shining goal—eternal bliss, the triumph of Life and Good over Death and Evil. *If in this life only we have hope in Christ, says St. Paul, we are of all men most miserable* (1 Cor. 15. 19).

But seek ye first the kingdom of God, and his righteousness; the Saviour tells us, *and all these things shall be added unto you* (Mt. 6. 33). These words mean that when we turn to God and strive to become worthy of His Kingdom of righteousness, peace and love, the Heavenly Father in His mercy sends us His help and provides for our daily needs, too.

All things work together for good to them that love God, says the Word of God (Rom. 8. 28). But to what good? First of all to victory over sin, to salvation, but also to victory over temporary difficulties, suffering and sorrow in our earthly life, *for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them* (Eph. 2. 10).

The answer to those who question the need to believe lies in the Redemptive act of our Lord Jesus Christ. It is in this that God makes known His great love for man. As part of God's creation man must know the ineffable joy of communion with his Creator in the fulfilment of His will. "Man's ultimate objective is in God, in communion or living union with God," states Bishop Feofan the Recluse.

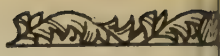
That is why, dear brothers and sisters, we must constantly prepare ourselves for our meeting with God through sanctity of life, for Holy is the Lord our God.

Let us therefore thank God with all our heart for He has given us the gift of salvation in Jesus Christ and has never denied us His help and grace at every step of our life. Amen.

Archbishop MIKHAIL
of Astrakhan and Enotaeвка



PEACE MOVEMENT



CHURCH FOR SOCIETY

The Rev. Dr. Richard ANDRIAMANJATO, CPC Vice-President

Awarded the Order of Friendship of Nations

**Ukase by the Presidium of the USSR Supreme Soviet
on the Awarding of Richard Andriamanjato,
Chairman of the Congress of Independence Party of Madagascar,
with the Order of Friendship of Nations**

For services rendered in the struggle for peace, national independence and social progress, for active work in strengthening friendship and co-operation among nations of the Democratic Republic of Madagascar and the Soviet Union and in connection with his fiftieth birthday, the Chairman of the Congress of Independence Party of Madagascar, Mr. Richard Andriamanjato, be awarded the Order of Friendship of Nations.

L. BREZHNEV,
President of the Presidium of the USSR Supreme Soviet
M. GEORGADZE,
Secretary of the Presidium of the USSR Supreme Soviet

July 31, 1980
Moscow, Kremlin

To the Rev. Richard Andriamanjato

Tananarive, Madagascar

Dear brother in the Lord, my cordial congratulations to you on receiving the Order of Friendship of Nations and on your fiftieth birthday. Wishing you the abundant help of God in your work in the field of inter-Christian cooperation and peacemaking. With brotherly greetings and love in Christ,

+YUVENALIY, Metropolitan of Krutitsy and Kolomna,
Head of the Department of External Church Relations of the Moscow Patriarchate

August 7, 1980
Moscow

**To Metropolitan YUVENALIY of Krutitsy and Kolomna,
Head of the Department of External Church Relations**

Dear brother in Jesus Christ, I received your telegram congratulating me on occasion of my receiving the Order from the USSR Supreme Soviet.

Your telegram gave me great joy, for you are well aware that we have been working for many years, when it was difficult to establish relations between our governments, for the sake of having constructive contacts between our Churches and our peoples.

At present we are reaping the fruits sown by us, and I am convinced that the Russian Orthodox Church has deserved appreciation for her great efforts in bringing our nations closer

together and the establishment of peace.

I am sending you a copy of my speech delivered at Tananarive where the Ambassador of the USSR formally handed me the copy of the ukase of the Supreme Soviet.

I am going to Moscow for the ceremony and sincerely hope to meet you there.

Please, accept my most fraternal feelings.

May the peace of God be with you and with the whole Church.

August 20, 1980
Tananarive

Richard M. Andriamanjato

On September 29, in the Kremlin, A. B. Usmankhodzhaev, Vice-President of the Presidium of the USSR Supreme Soviet, presented the Order of Friendship of Nations to Mr. Richard Andriamanjato, Chairman of the Congress of Independence Party of Madagascar, and Vice-President of the Christian Peace Conference. M. P. Georgadze, Secretary of the Presidium of the USSR Supreme Soviet was also present.

Among those who attended the cere-

mony was Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

On September 29, His Excellency F. Randriamamonjy, Ambassador of the Democratic Republic of Madagascar to the Soviet Union, gave a reception on the occasion of the presentation to Mr. Richard Andriamanjato the Order of Friendship of Nations.

Among the guests was Metropolitan Yuvenaliy of Krutitsy and Kolomna.

Statement of the WCC World Consultation Held in Leeuwenhorst, Netherlands,

June 16-21, 1980

"Churches Responding to Racism in the 1980s"

Every human being, created in the image of God, is a person for whom Christ has died. Racism, which is the use of a person's racial origins to determine the person's value, is an assault on Christ's values and a rejection of His sacrifice. Wherever it appears, whether in the individual or in the collective, it is sin. It must be openly fought by all those who are on Christ's side, and by the Church as the designated vehicle and instrument of Christ's purpose in the world.

It is a matter of regret and for repentance that the Churches have come so late to the recognition of this responsibility. They have been alerted to the struggle against racism, not by the appeals for solidarity from the victims of racism but by the spectacle of their defiant resistance. As demonstrated by the lengthening list of those who have given their lives, this struggle will continue—with or without the Churches. In the struggle for every person's God-given freedom against the usurpers of that freedom, the Churches must now be followers, in a field where they should have been pioneers at work on the frontiers.

Nevertheless, through the Programme to Combat Racism of the World Council of Churches, which goes along with

other efforts in the area of human rights, the Churches display some small recognition of their responsibility. The programme is what St. Paul would have described as an *arabon*—a small beginning, a deposit which is a guarantee of payment in full. So it is fitting that the WCC, having invited its member-Churches to consult at every level on how best they might combat racism within their own ranks and environs in the 1980s, should also call a consultation of this kind.

It is fitting also that in this consultation a prominent and important feature should be the patient listening to the voices of racially oppressed people themselves, recounting their experiences in their own way. So we were able to hear black people from South Africa, Namibia and the USA, an Untouchable from India, an Aborigine from Australia, a Maori from New Zealand, a Tamil from Sri Lanka, a member of the Dene nation in Canada, a Native American, an Arab Palestinian from Israel, oppressed people from Guadeloupe, the Philippines, Haiti, the Netherlands and many others. Through their voices we were reminded of the plight of millions oppressed castes, ethnic and racial groups.

We listened as well to other informed persons also engaged in the struggle against racism, who identified the speci-

fic issues which any group, including the Churches, will have to tackle if their antiracist stand is to be at all credible.

We discovered that certain themes surfaced in more than one area of the consultation. Among these was the contribution that PCR had been able to make over the ten years of its existence. Mentioned in this connection were the various projects (not always in the public eye) by which PCR had enabled racially oppressed people from different parts of the globe to overcome the barriers of language and distance; and to communicate face to face, thus strengthening one another in the struggle. Also mentioned was the prophetic nature of the Special Fund as demonstrated by support given to the liberation movements of Zimbabwe, Namibia and South Africa; and time and time again came the call that PCR should be strengthened and the Special Fund increased for its grants throughout the world.

But the contrast between this prophetic role and the continuing racism in some Church structures was thrown into sharp relief. Too often the organization of the Churches' life merely reflects their social environment, and members of society's weakest groups, including the racially oppressed, are also absent from leadership roles and the decision-making processes of the Churches.

The need for the Churches' uncompromising witness against apartheid was a recurring theme. In South Africa, there is added to the evil of dehumanizing people, because God endowed them with black or brown skins, the blasphemy of the claim by the white oppressors that it is done to preserve Christian civilization. The Churches' witness against apartheid cannot be limited to statements of abhorrence. Even while the consultation was in progress, news was being received of over 60 people shot down by South African police, to add to the numbers of those killed at Shaperville, at Soweto, in Namibia, in police custody and in many other places, unreported and unrecorded.

Another recurring theme was the economic basis of racism. The dominant economic system of the world is one ordered to promote the self-interest,

greed and values of the "white" world. This system exploits the natural and human resources of "Third World" peoples reducing them in the process to the status of impersonal units. Nowhere is this more clearly seen than in the phenomenon of the so-called "migrant workers". Their very existence, without the security of citizenship or trade membership and often without the supportive presence of their families, is tailored exclusively to the economic demands of an exploitative and soul-destroying system.

At the heart of the struggle by racially and culturally oppressed people for survival and liberation is the question of land rights. In many countries treaties are broken, expropriations made, nations of native people are forcibly removed from ancestral lands to make way for tourist developments, military bases, mining and so on. Since these outrages are executed by governments, or with the collusion of governments, the deprived peoples nearly always stand alone.

The justification for these and other genocidal practices is commonly given as development or "national security". New doctrines of national security have resulted in an intensification of racial discrimination and oppression. They are used to prevent changes in an unjust *status quo* and to maintain power structures. Racially oppressed and ethnic minorities seeking change in unjust laws and practices are often the victims of such measures, with banning, restrictions on movement and travel, detention without trial, pass laws, denial of the right of assembly and so on.

Strategic competition and conflict among great powers is reflected in growing militarism, increasingly sophisticated security systems and comprehensive computer-assisted surveillance. The doctrine of mutual deterrence fuels the arms race and has led to the placement of nuclear weapons which threaten all life on this planet. Conventional, as well as high-technology, weapons placed in client states are increasingly being used by them for the suppression of their own people and the domination of their neighbours.

The involvement of the Churches at national and regional levels in the pro-

ness of consultation has been most encouraging. We commend the findings of the regional consultations to the member-Churches for study and appropriate action at the local level.

In addition, this consultation was well served by a number of working groups. In forwarding these reports and recommendations to the Central Committee of the World Council and through it to the member-Churches, we call upon the Churches to take note of the urgency of the situation and to be actively involved in the struggle against racism in the eighties in their national and regional situations and to support fully the programme of the WCC.

From among these recommendations we highlight the following:

1. We are strongly convinced that the 1980s demand the continuation and strengthening of the Programme to Combat Racism. It has played a significant role in the past decade in helping the Churches to face the issue of racism and it is vital that it should remain an integral but distinct part of the work of the WCC. The Special Fund should continue as an active expression of solidarity with the struggles against racism, without change in the criteria for grants (Appendix).

2. The Churches, through PCR, should continue to give priority in Africa to Namibia and South Africa; while also lifting to a higher level of priority forms of racism in other parts of the world.

3. The World Council of Churches, through its member-Churches, should continue and intensify the educational process in matters of racism for the whole Church community by:

(a) maintaining the flow of information;

(b) making it possible for Church people to have an opportunity of listening personally to the racially oppressed;

(c) making a task force available to visit member-Churches of the WCC and channel information, news and experiences.

4. The WCC should urge member-Churches to undertake critical examination of criminal justice systems (criminal laws and their enforcement) from the perspective of the racially oppressed and support efforts to remedy injustice.

5. The WCC should take up with the United Nations the urgent need to establish a Charter of Rights for oppressed minority groups and suitable instruments for monitoring its implementation effectively.

6. The WCC should provide comprehensive legal advice and aid in countries where such help is not readily available to those involved in land struggles.

7. The PCR should pay attention to certain trends which will intensify in their impact on racism in the 1980s, such as:

(a) the scramble for raw materials;

(b) the oppression of minorities under the pressure of tightening economic circumstances;

(c) increased secrecy on the part of power structure;

(d) the persistence in some sectors of the Third World in seeking to copy the pattern of development of the industrialized countries.

8. Oppressed racial groups should be encouraged to reflect theologically on their present and historical experience of oppression and to share this with the wider Church.

* * *

APPENDIX—Criteria of the Special Fund to Combat Racism

1. The purpose of the organizations must not be in conflict with the general purposes of the WCC and its units, and the grants are to be used for humanitarian activities (i. e. social, health and educational purposes, legal aid, etc.).

2. The proceeds of the fund shall be used to support organizations that combat racism, rather than welfare organizations that alleviate the effects of racism and which would normally be eligible for support from other units of the World Council of Churches.

3. (a) The focus of the grants should be on raising the level of awareness and on strengthening the organizational capability of the racially oppressed people.

(b) In addition we recognize the need to support organizations that align themselves with victims of racial injustice and pursue the same objectives.

4. The grants are made within control of the manner in which they are spent, and are intended as an expression of commitment by the PCR to the cause of economic, social and political justice which these organizations promote.

5. (a) The situation in Southern Africa is recognized as a priority due to the overt and intensive nature of white racism and the increasing awareness on the part of the oppressed in their struggle for liberation.

(b) In the selection of other areas we have taken account of those places where the struggle is most intense and

where a grant make a substantial contribution to the process of liberation; particularly where racial groups are in imminent danger of being physically or culturally exterminated.

(c) In considering applications from organizations in countries of white and affluent majorities, we have taken note only of those where political involvement precludes help from other sources.

6. Grants should be made with due regard to where they can have the maximum effect: token grants should not be made unless there is a possibility of their eliciting a substantial response from other organizations.

A. S. Buevsky, secretary of the Department of External Church Relations, participated in the work of the consultation.

Consultation of Pax Christi International

COMMUNIQUE

In conformity with the recommendations of the Third Conversations between Pax Christi International and the Russian Orthodox Church which took place in London in 1978 from July 29 to 31, 1980, at the St. Winifred Convent House in Totland Bay, Isle of Wight, England, a consultation was held to continue the preparations for the fourth bilateral conversations which are to take place at the Trinity-St. Sergiy Lavra near Moscow in October 1980.

The consultation discussed the main theme: "Human Rights in Different Social, Cultural and Religious Traditions".

Participants in the consultation:

On behalf of the Russian Orthodox Church—Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy, member of the Holy Synod Commission on Christian Unity (head of the delegation);

Archimandrite Avgustin Nikitin, lecturer at the Leningrad Theological Academy, member of the Holy Synod Commission on Christian Unity;

Dr. Aleksei Buevsky, secretary of the

Department of External Church Relations of the Moscow Patriarchate, member of the Holy Synod Commission on Christian Unity;

Aleksei I. Osipov, professor at the Moscow Theological Academy, member of the Holy Synod Commission on Christian Unity.

On behalf of Pax Christi International—The Rev. Prof. Jean Raes, S. J., member of the Presidium of Pax Christi International, Belgium (head of the delegation);

The Rev. Oliver McTernan, member of the Pax Christi International Commission for Eastern European Contacts, Great Britain;

Louis McRedmond, director of information of the Irish national broadcasting service;

Ms. Peggy Ettlee, member of the Pax Christi International Commission for Eastern European Contacts, Great Britain.

The theme of the consultation was taken up in the following papers: "Theology of Man and Human Rights" (Dr. A. S. Buevsky and the Rev. Prof.

J. Raes, S. J.); "Human Rights in different Societies" (L. McRedmond and Archimandrite Avgustin); "The Task of the Churches in Promoting Human Rights" (Archpriest Prof. V. Stoikov and Ms. P. Ettlee).

Each paper was followed by a lively discussion and frankly carried out in an atmosphere of brotherly love and mutual understanding. The participants in the consultation were inspired by common prayer to our Lord Jesus Christ. The results of the consultation were reflected in the résumés of the papers and discussions of every sub-theme; the résumés will be submitted to the forthcoming fourth conversations in October.

The following points of agreement are especially noteworthy.

Human rights arise from the dignity of the individual, of man made in the image and likeness of God. While there is yet no theology of human rights, a basis for such theology exists in the theology of the Incarnation, in what is called the theology of freedom, and in the fact that God has not estranged Himself from the creative process which continues in every man created.

Although these rights are enjoyed first of all by the individual, they may not be exercised in such a way as to injure the rights of society, that is, of individuals in society. Rather, they must be used to strengthen society. Society, on the other hand, should not so impose itself as to deprive the individual of basic personal rights.

The participants agreed that the most basic right was the right to life. They shared unanimously the conviction that our Churches should be increasingly active in promoting human rights. This task should be primarily undertaken by the members of the Churches because,

without their commitment all the statements and declarations of Church leaders would be of small benefit.

The Church has a prophetic function in promoting human rights. She must be ready to criticise certain aspects of the political or socio-economic system in which she finds herself if this seems necessary. In promoting human rights the Church is not proposing a political or other system, but she proclaims principles by which all systems can be judged.

After reviewing the historical evolution of the understanding of human rights, the participants agreed that their Churches should cooperate in the development of a theology of human rights. An opportunity for joint ecumenical work exists therein.

Other questions were raised and considered which are not listed here because conclusions were not reached. It is recommended that these matters be studied in future conversations.

During their stay on the Isle of Wight, the participants visited the Benedictine "Quarr Abbey" where they attended community prayers and were received by the abbot.

On the Thursday evening the delegates visited an international student hostel run by Pax Christi in Euston, London. A reception in honour of the Russian Orthodox delegates was held by the British section of Pax Christi and was attended by members of the other Churches and peace groups. On Friday the delegates were the guests of the Parish of St. John the Evangelist, Islington, and during the day they visited Canterbury.

The participants in the consultation expressed their heartfelt gratitude to the British section of Pax Christi and to the Parish of St. John the Evangelist for their warm hospitality.

Conference of Non-Governmental Organizations in New York

From June 17 to 19, 1980, at UN Headquarters in New York, an annual conference of non-governmental organizations, prepared by the UN Department of Public Information, took place.

The aim of the conference was to consider steps on disarmament which had been taken during the period between the first and second special sessions on disarmament of the UN. Participating in the conference were representatives of 540 non-governmental organizations from 35 countries. Archbishop Vladimir of Krasnodar and the Kuban took part in the conference as a member of the Christian Peace Conference delegation.

The conference had 4 plenary meetings and 24 meetings of groups (colloquiums). Prominent specialists on disarmament, scientists, public figures, religious dignitaries, military experts and politicians expressed in their speeches the alarm of hundreds of millions of people concerning the future of mankind. For the first time in the history of UN the wide participation of representatives of the main world religions was organized. They were given an opportunity to speak at plenary meetings.

Opening the conference, the Chairman of the Executive Committee of Non-Governmental Organizations, Dr. Philip Oak, noted that the conference was unprecedented in the 35-year long history of UN. He expressed his concern with the fact that at present the escalation of the arms race and military activity were observed everywhere. Never before had mankind felt need of solving the problems of disarmament and effective actions on the part of UN, as today. At the same time, never before have governments been in such need of the support of non-governmental organizations in solving the said problems.

Greeting the participants in the conference, the UN Secretary-General, Dr. Kurt Waldheim, expressed his deep concern over the fact that at present the arms race had reached an unprece-

dent scale. One million dollars are being spent on armaments every minute. In its day, only 300 million dollars were spent over a period of 10 years to exterminate smallpox. Today this sum of money is equal to the cost of several military airplanes. For the liquidation of malaria the amount of money, being spent now on armament in two days is required! Medicine cannot get this sum of money. The arms race is a result of abnormal relations among states. The superiority of one side over the other does not solve problems, on the contrary, it stimulates the arms race. A dangerous competition, leading mankind to catastrophe, is taking place in the world. In the past, talks on disarmament took place irregularly while the arms race was speeded up intensely and constantly. The dialogue, however, must be continued. Public opinion should be utilized. The UN Secretary-General said that the non-governmental organizations were called upon to play not a small part in making the cause of disarmament a success.

At plenary sessions the reports of prominent specialists and scientists were heard: by V. G. Trukhanovsky (USSR Academy of Sciences, Editor-in-Chief of the journal *Problems of History*) and by Donald Zagoriy, professor at the Institute on International Changes and the University of Columbia (USA), who stated different points of view on the reasons for the arms race increase. William Epstein, consultant for the permanent mission of Canada at UN, and Valentin Berizhkov, First Secretary of the USSR Embassy at Washington, surveyed events which had increased international tension and caused the arms race. The reports by G. A. Trofimenko (Institute of the USA and Canada Studies, USSR) on "The Arms Race and the Individual", by Larock, retired Admiral (USA), on "Race Towards the Nuclear War" and by the former Prime Minister of Sweden Olof Palme on "Why War Is Inconceivable".

The following subjects were discuss-



Archbishop Vladimir answering the correspondents' questions during the press conference at the UN

ed in the six large groups (colloquiums): factors promoting the arms race; interrelations between national and international security; economic and social consequences of the arms race.

Nine representatives of different religions spoke on the subject "Moral Imperatives Preventing the Arms Race". They censured increasing the arms race unanimously and resolutely. The reports were delivered by Dr. Victor de Araudjo, representative of the Baha'i Faith International Community at UN; the Venerable K. T. Tsuji, Buddhists of America (USA); Bishop Francis Murphy, Vicar of Baltimore, Chairman of the Diocesan Commission on Justice and Peace (Roman Catholic Church, USA); Suamy Dhayananda, teacher of Hinduism (India); Rabbi Arthur Shneier, President of the US Appeal to Conscience Foundation; M. Saddiky, the World Muslim League; Bishop Leroy S. Hodapp, the United Methodist Church (USA); Archbishop Vladimir, the Moscow Patriarchate (USSR); K. O. K. Oniyoga, Supreme Head, Orga-

nization of Traditional Religions of Africa (Nigeria).

Religious speakers outlined doctrines of their religions about peace. Bishop Francis Murphy told about efforts of the Roman Catholic Church in the service for the reconciliation of mankind. He said that "horizontal disarmament" was inconceivable without "vertical (spiritual) disarmament", and called on religious leaders of the whole world to bring up people to understand the necessity of disarmament. He pointed out that the Roman Catholic Church censured the arms race.

The representative of the Russian Orthodox Church in his report informed about the latest peacemaking activities of the Moscow Patriarchate, the World Council of Churches, the Conference of European Churches, the Christian Peace Conference. "Churches and religious communities can give enormous support and assistance to the cause of detente, disarmament and the establishment of trust. Do not ignore this power!" the speaker said.

The conference of the non-governmental organizations was convened at a time when the international situation had reached extreme tension. The administration of President Carter had taken a number of steps which destroyed business relations with the USSR established in the seventies. The NATO member-states decided to heighten their nuclear potential at a time when the USSR was withdrawing unilaterally its troops from Central Europe, providing thereby its desire for disarmament and peace. A dangerous preparation of public opinion to the possibility of waging a local nuclear war has been launched in the USA. Specialists even calculated that in case of this war "only 10% of the population" would be lost in the USA. What inhumanity! Who will agree to compose these 10% voluntarily? How can one condemn to death with such indifference 25 million people—his relatives and compatriots, not taking into account other peoples? And what are inhuman discussions about neutron bomb worth?

The conference indicated, however, that common American people did not think so. They censured military psychosis of their government and the NATO member-states. Many of them censured the increase of the military

budget in the USA that gave rise to inflation and a great number of various crises in their country and in other western countries. They joined their voices to the sober call by many hundreds of millions of citizens of our planet to stop the arms race, ratify the SALT-2 and begin talks on the SALT-3, normalize relations with the USSR, re-establish business, trade and cultural contacts with it, relax international tension and begin disarmament.

Although many participants in the conference were American citizens, we, citizens of the USSR, did not feel isolated nor find the atmosphere malevolent. The wholesome spirit of the conference promoted its success. We, Christians, are optimists and we believe that just as we discussed problems of peace, detente and cessation of the arms race in a brotherly, business way, with a feeling of deep respect for the dignity of man, realizing the great value of the human life, so can diplomats of all states reach, under the aegis of UN, an agreement on the restoration of trust and normal relations among peoples of various countries.

Archbishop VLADIMIR
of Krasnodar and the Kuban

CONSULTATION IN BUDAPEST

At the invitation of Bishop Dr. Karoly Toth, President of the Christian Peace Conference, an unofficial consultation of representatives of the CPC Regional Committees took place from August 25 to 26, 1980, in Budapest, to make critical comments on the statement issued on January 22, 1980, by the CPC leadership.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, and Dr. L. Miřejovský, the CPC General Secretary, took part in the consultation along with representatives from India, Sri Lanka, the USA, Switzerland, France, Great Britain and Dr. Ninan Koshy, an observer from the WCC.

Bishop Dr. Tibor Bartha welcomed the consultants on behalf of the Ecu-

menical Council of Churches in Hungary. Bishop Dr. Karoly Toth introduced the theme of the consultation in his opening speech, then an open and frank discussion followed in which everyone took part and different standpoints on the developments in Afghanistan were expressed. It was observed that these developments were not isolated but connected with other international events threatening peace and were to be understood in a broader perspective. All the participants expressed their conviction that the work of the CPC depended on general loyalty to the fellowship in Jesus Christ and that different attitudes towards this particular issue should not affect this fellowship. The participants were aware that certain critical situations were used as a pretext to develop the arms race, including

nuclear weapons. The participants were unanimous in defining the gravity of the present threat of nuclear war and committed themselves to working against this threat.

Of equal importance was the need to reaffirm the CPC's solidarity with the oppressed peoples of the world and the

determination to continue the struggle against socio-political structures of oppression and exploitation.

A frank discussion and exchange of views helped to strengthen the fellowship of the participants and their support of the CPC work.

CHRONICLE

A meeting of the International Secretariat of the Christian Peace Conference was held from September 8 to 12, 1980, in Bratislava, Czechoslovak Socialist Republic, at the premises of the Slovak Evangelical Theological Faculty.

CPC vice-president, Dr. Jan Michalko, General Bishop of the Slovak Evangelical Church, greeted the participants at the opening of the meeting. General Secretary of the CPC, the Rev. Dr. Luďomír Miřejovský, read a paper on urgent international issues. In the discussions that followed, the members of the International Secretariat unanimously agreed that the only oppositions to the current worsening of the international climate

and the growing threat of war were peaceful coexistence, international cooperation, detente, including military detente, and efforts towards achieving disarmament. Governments and peoples of all nations should strive towards these goals.

The secretariat devoted attention primarily to the preparations for the conference of the CPC Continuation Committee to be held in Eisenach, GDR, on October 13-17, 1980.

Hegumen Sergiy Fomin, CPC Deputy General Secretary and CPC representative of the Russian Orthodox Church, took part in the International Secretariat meeting.

On September 4, 1980, Archpriest Stefan Kashuba, Dean of the Moscow Patriarchate Podvozye in Beirut, deputy representative of His Holiness the Patriarch of Moscow and All Russia to the Patriarch of Antioch, left for Beirut to assume his new post.

From September 8 to 11, in Lake Unalaska, North Carolina, USA, the Conference of the International Christian Federation for the prevention of alcoholism and narcotism took place. Archpriest Arkadiy Tyshchuk, Dean of the Representation of the Patriarch of Moscow and All Russia in New York, read a paper at the conference.

The consultation on "Preaching and Teaching of the Christian Faith Today" sponsored by the Commission on World Mission and Evangelism of the WCC Programme Unit on Faith and Witness

was held at the Monastery of Žiča, Yugoslavia from September 20 to 25, 1980. Archpriest Nikolai Gundyaev, professor at the Leningrad Theological Academy, a member of the commission, took part in the consultation.

On the invitation of the Helsinki University, Archpriest Ioann Belevtsev, professor at the Leningrad Theological Academy, was in Finland from September 21, to 28, 1980. He delivered lectures on "Christianization of Kievan Russ" and "The Russian Church from under Jurisdiction to Autocephaly" at the Theological Department of Helsinki University, the Theological Academy in Turku, and the Theological Seminary in Kuopio, and met members of the faculty of these educational institutions.

Archpriest Ioann Belevtsev was received by His Eminence Archbishop Paul of Karelia and All Finland, and by Metropolitan John of Helsingfors.



ORTHODOX CHURCH CHRONICLE

* * *

Bulgarian Church. In May 1979, a representative delegation of the Bulgarian Church figures and cultural workers visited Rome in order to pay homage to the Christian and Slavonic shrines in the Eternal City. The hard-worked body of St. Cyril, the Enlightener of the Slavs, was received into the womb of this city 1110 years ago. His Holiness Patriarch Maksim of Bulgaria and the Holy Synod charged Metropolitan Pankraty of Stara Zagora to head the delegation of Church representatives. The delegation of cultural workers was headed by the first vice-president of the Cultural Committee, Prof. Aleksandr Fol.

On May 22, the members of the delegation met Italian journalists, after which the guests visited the Vatican Museum, the Coliseum, the catacombs, celebrated churches and other sights in the Italian capital. An exhibition of Bulgarian historical and cultural documents, manuscripts, registers and maps from the Vatican Library and the Vatican Archives opened on May 23. Representatives of the hierarchy, scholars and diplomats gathered for the opening of the exhibition in the Sistine Hall of the Vatican Museum. On May 24, they solemnly paid homage at the tomb of St. Cyril in front of the Basilica of St. Clement.

On May 25, the last day of their stay in Rome, the delegation was received in audience by His Holiness Pope John Paul II in the Throne Room of the Vatican. Speaking in Polish, His Holiness extended his greetings to the Supreme Authority of the Bulgarian Church and to the people of Bulgaria and presented a gift—a book of art reproductions—to each of the members of the delegation. In his turn, Metropolitan Pankraty presented an icon of Sts. Cyril and Methodius and some Bulgarian rose oil as a gift to His Holiness the Pope.

An exhibition "Bulgarian Icons of the 9-19th Centuries", was organized first in Rome, in the Palazzo di Venezia, and then in Florence.

("Tserkoven Vestnik", No. 19, 1979)

From September 6 to 13, 1980, the third meeting of the Inter-Orthodox Commission on the Preparation of the Pan-Orthodox-Lutheran Dialogue took place in Skalholt, Iceland. Participating in the meeting were representatives of the Constantinople, Jerusalem, Russian, Georgian, Romanian, Bulgarian, Cypriot, Hellenic, Czechoslovak, and Finnish Orthodox Churches. On behalf of the Russian Orthodox Church the following members of the commission participated in the meeting: Archimandrite Avgustin, lecturer at the LTA; A. I. Osipov, professor at the MTA; and G. N. Skobei (consultant), staff member of the DECR. The participants in the meeting heard and discussed reports on "Participation in the Mystery of the Church", delivered by Prof. A. I. Osipov, Archimandrite Avgustin, Prof. V. Phidas (Jerusalem Patriarchate), Prof. I. Romanidis (Hellenic Church). For the first stage of the forthcoming Pan-Orthodox-Lutheran Dialogue the following themes based on the reports were drawn up: (1) Nature of the Church; (2) Actions of the Holy Spirit in the Church; (3) Unity of Faith and Bounds of the Church; (4) Sacraments; (5) Synergism; (6) Holy Scripture and Holy Tradition.

On September 7, Sunday, members of the commission in Holy Orders concelebrated the Orthodox Divine Liturgy in the Lutheran Cathedral in Reykjavik for the first time in the Christian history of Iceland. That same day, the head of the Evangelical Lutheran Church in Iceland, Bishop Sigurbjorn Einarsson, gave a reception in honour of the members of the Inter-Orthodox Commission. The reception was attended by the Minister for the Religious Affairs of Iceland, Fridjon Dordasson.

The Inter-Orthodox Commission resolved that the preparatory work be considered finished and the next meeting be held jointly with the Inter-Lutheran Theological Commission.

32nd Session of the WCC Central Committee

The 32nd session of the WCC Central Committee was held at the Headquarters of the World Council of Churches in Geneva from August 14 to 22, 1980. This meeting was preceded by the sessions of the WCC Executive Committee in which Archbishop Kirill of Vyborg took part. Participating in the meeting of the WCC Central Committee were the following members of the Russian Orthodox Church: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Protopresbyter Prof. Vitaliy Morozov, Representative of the Russian Orthodox Church at the World Council of Churches in Geneva; Father Nikolai Teteryatnikov, Lecturer at the Leningrad Theological Seminary; and V. S. Buevsky, Secretary of the Department of External Church Relations.

The ecumenical service was held in the chapel of the World Council of Churches. The official opening of the meeting was held in the conference hall of the WCC Headquarters. After the roll call and other formalities, the Moderator of the WCC Central Committee, Dr. Edward Scott, read out his address to the Central Committee. He reviewed briefly the activities carried out by the World Council of Churches since the 31st Session of the WCC Central Committee which was held in early January 1979, in Kingston, Jamaica, and concentrated upon the subject of the preparations for the 6th WCC Assembly to be held from July 4 to August 10, 1983, in Vancouver, Canada. Then the WCC General Secretary, Dr. Philip Potter, delivered a report. He analyzed theologically the idea of the brotherhood of Churches comprising the World Council of Churches, referring to the WCC Constitution, Section I. According to Dr. Potter, the

people comprising these Churches were held together by bonds of love. They live with each other and for each other. They are responsible before one another in overcoming divisions. They are free to communicate creatively with the entire humanity, with the whole of God's creation.

Dr. Philip Potter considered the communion of Churches from different angles: as a community of communion and a community distributing what it possesses, a community of faith, a community of life and joy. Then an extensive discussion took place of the reports by the Moderator and the WCC General Secretary.

The next day, August 15, was the Feast of the Dormition of the Most Holy Mother of God according to the Old Style. At the chapel of the World Council of Churches, Archpriest John Meyendorff of the Autocephalous Orthodox Church in America celebrated Divine Liturgy which was attended by the participants in the WCC Central Committee meeting.

The morning plenary session was devoted to the hearing and discussion of the reports of the Review Committee and the Finance Committee. The first report was presented by the committee's moderator, Dr. Cynthia Wedel of the Episcopal Church in the USA. The Review Committee made recommendations concerning a number of the current programmes carried out by the WCC units and sub-units and some special programmes of the World Council. The committee paid special attention to the WCC programme of preparations for the 6th Assembly of the World Council of Churches. The report of the Finance Committee was presented by Dr. Oscar McCloud of the United Presbyterian Church in the USA. The report was devoted to the financial situation of the WCC in 1979 and the budget for 1981. The two reports were extensively discussed.



Celebrations in honour of Dr. W. A. Visser 't Hooft, the WCC honorary president, in connection with his 80th birthday. Metropolitan Yuvenaliy of Krutitsy and Kolomna delivering an address

After lunch, the participants in the Central Committee meeting started working in the Committee for WCC Programme Units and in the Committee of the General Secretariat. Metropolitan Yuvenaliy worked in the Committee of the General Secretariat; Archbishop Kirill and Protopresbyter Vitaliy Borovoi in the Committee of Programme Unit I "Faith and Witness"; A. S. Buevsky in the Committee of Programme Unit II "Witness and Service"; Father Nikolai Teteryatnikov in the Committee of Programme Unit III "Education and Renewal".

The committees worked daily up to August 19 and had another session on August 21. They heard reports on the activities of respective programme units and sub-units carried out since the Central Committee session in Kingston and discussed those activities as well as considered extensively the future work of the World Council of Churches till the meeting in 1981 and further WCC Central Committee meetings up to the 6th Assembly.

The morning plenary session on August 16 was devoted to the WCC World Conference "World Mission and Evangelism" which was held from May 12 to 24, 1980, in Melbourne, Australia. Dr. Soritua Nababan, General Secretary

of the Indonesian Council of Churches Moderator of the WCC Commission on "World Mission and Evangelism", and Dr. Emilio Castro, Moderator of the World Conference, Director of the Commission, presented to the Central Committee a report on the Melbourne World Conference which had as its main theme the petition in the Lord's Prayer, "Thy Kingdom Come" (Mt. 6:10). The report was subjected to a lively discussion.

The evening plenary session on that day was devoted to the World Conference "Faith, Science and the Future" which was held from July 12 to 24, 1979, in Cambridge, Mass., USA. The report was presented by Metropolitan Paulose Mar Gregorios of the Orthodox Syrian Church (Catholicosate of the East, India), Chairman of the Working Committee on Church and Society, Moderator of the World Conference; and by Dr. Paul Abrecht, Director of the Working Group "Church and Society" of the World Council of Churches. Reports on the findings of the conference was made by its participants Prof. Dr. Enilo Adusakaye, Dean of the Science Department of the Ahmadu Bello University, Nigeria; and Prof. Jonathan King, professor of microbiology at the Massachusetts Institute

f Technology. This report was also subjected to an extensive discussion. On Sunday, August 17, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Dormition Church at the Representation of the Russian Orthodox Church at the World Council of Churches in Geneva. Present at the service were: Metropolitan Pankratiy of Stara Zagora, member of the WCC Central Committee from the Bulgarian Orthodox Church; Prof. Todor Sabev, Deputy General Secretary of the WCC (Bulgarian Orthodox Church) and a number of other participants in the WCC Central Committee.

On the same day, the evening plenary meeting was devoted to the celebration honouring Dr. Willem A. Visser't Hooft, who had been the first General Secretary of the WCC and now is its Honorary President, on the occasion of his 80th birthday. An introductory speech at the celebration was made by the Moderator of the WCC Central Committee, Archbishop Dr. Edward Scott. The General Secretary of the WCC, Dr. Philip Potter, delivered a speech of greetings addressed to Dr. Visser't Hooft. Then Dr. W. A. Visser't Hooft addressed the meeting with a profound speech. Afterwards the telegram of greetings from Cardinal Johannes Willebrands, Chairman of the Secretariat for Christian Unity, was read out. Then the floor was given to Metropolitan Yuvenaliy who cordially congratulated Dr. Visser't Hooft [see p. 5] and presented him with the Order of St. Sergiy of Radonezh of the Russian Orthodox Church which His Holiness Patriarch Pimen of Moscow and All Russia awarded him on the occasion of his 80th birthday, and conveyed to him the personal message from His Holiness Patriarch Pimen [see p. 4].

In his reply, Dr. W. A. Visser't Hooft cordially thanked His Holiness Patriarch Pimen for his attention and toward and Metropolitan Yuvenaliy for his congratulations and stressed that the fraternal contacts with the Russian Orthodox Church which had been established by him over 20 years ago and which had led to the Russian Church's joining the World Council of Churches proved to be the most va-

luable and outstanding event in his life as General Secretary of the WCC. The celebration in honour of Dr. W. A. Visser't Hooft concluded with a reception given in his honour by the WCC General Secretariat.

At the beginning of the morning plenary session on August 18, the Central Committee resolved to adopt the speech delivered by Dr. W. A. Visser't Hooft on the previous day as a message to the member-Churches of the WCC as proposed by Bishop John Allin of the Episcopal Church in the USA.

The morning session was devoted to the discussion of the subject "The Church and the Poor". An introductory speech was made by the Moderator of the Commission on the Churches' Participation in Development, Dr. Aaron Toll of the Presbyterian Church of Cameroon. Reports on "Towards a Church in Solidarity with the Poor" were delivered by Prof. Dr. Harry de Mange of the Remonstrant Brotherhood, the Netherlands; Prof. Miguez-Bonino of the Methodist Church of Argentina; and Metropolitan Mar Oshateos of the Orthodox Syrian Church (Catholicosate of the East). The discussion of the theme concluded in the speech made by Dr. Julio de Santa-Ana, Director of the Commission on the Churches' Participation in Development.

Following this sitting the participants in the Central Committee session had regional meetings. Members of the Central Committee from the Russian Orthodox Church participated in the European meeting which was chaired by Dr. Andre Appel of the Evangelical Church of the Augsburg Confession of Alsace-Lorraine, France, Chairman of the Presidium and the Advisory Committee of the Conference of European Churches. Dr. Glen Garfield Williams, CEC General Secretary, also participated in this meeting. The discussion focussed on the participation of European Churches in the preparations for the 6th Assembly of the World Council of Churches. In the evening, the Head of the Centre of the Patriarchate of Constantinople in Chambesy, Metropolitan Damaskinos of Tranoupolis, gave a dinner in honour of the Orthodox participants in the Central Committee session. Present at the dinner were

Dr. Philip Potter, WCC General Secretary; Dr. Konrad Raiser and Prof. Todor Sabev, Deputy General Secretaries. Then, at the Headquarters of the World Council of Churches a meeting of the Orthodox members of the Central Committee took place chaired by Prof. Todor Sabev, Deputy General Secretary of the WCC. The meeting was devoted to the participation of the Orthodox Local Churches in the 6th WCC Assembly and the preparations for the next consultation of representatives of the Orthodox Local Churches, members of the WCC, scheduled for 1981.

On August 19, the Feast of the Transfiguration, the delegation of the Russian Orthodox Church attended the Divine Liturgy celebrated by Archbishop Kirill in the church of the Russian Orthodox Representation in Geneva. On the same day, the Central Committee in a closed meeting discussed the nominations proposed by the Executive Committee which acted as the Nominations Committee. In connection with the termination of Dr. Philip Potter's service as WCC General Secretary in December 1982, the Central Committee resolved to prolong the term till the meeting of the Central Committee in 1985. The Central Committee considered and confirmed changes in the WCC staff at the headquarters. It endorsed some changes in the membership of the central and executive committees, and established the Committee of Preparations for the 6th Assembly. Ms. Pauline Webb of the Methodist Church of the United Kingdom was appointed moderator of the committee. Archbishop Kirill of Vyborg was elected a member of the committee. The Central Committee made certain changes in the leadership and membership of the committees, commissions and working groups of the WCC. Archbishop Gennadiy Yablonsky, Editor-in-Chief of the *Stimme der Orthodoxie*, an organ of the Patriarchal Exarchate to Central Europe, was made a member of the Commission of the Programme to Combat Racism. The Central Committee re-elected members of the Executive Committee for the period till its next meeting.

On the same day, an ecumenical ser-

vice was held in the chapel of the World Council of Churches. The service was devoted to the late Mrs. Doreen Potter, wife of the WCC General Secretary, and to the publication of a new edition of *Cantate Domino* prepared by Doreen Potter. That day was Dr. Philip Potter's 59th birthday, and a fraternal banquet was arranged for the participants in the Central Committee session at the WCC Headquarters to celebrate the occasion.

On August 20, the plenary sessions began to discuss the reports of the committees of the three WCC Programme Units and the Committee of the General Secretariat and to make decisions on these reports and recommendations. At the morning plenary session, the participants discussed the report by the Committee of the General Secretariat on preparations for and conducting of the 6th Assembly of the World Council of Churches.

Then the Central Committee turned to the report of the Committee of Programme Unit I "Faith and Witness". It approved the activities carried out by the sub-units of Programme Unit I and recommended the reports of the Melbourne and Cambridge world conferences to the Churches for study and action.

On August 21, the morning plenary session began discussing the report of the Committee of Programme Unit II "Justice and Service" and the drafts of public statements prepared by the committee. The participants discussed and adopted with amendments a resolution expressing concern over the present tension in the international situation and called upon the parties involved to seek a settlement of the tension through peaceful negotiations. Then the Central Committee discussed the first draft of a statement on nuclear disarmament.

The afternoon plenary session continued discussing the drafts of public statements and other recommendations made by the Committee of Programme Unit II. The participants discussed and adopted with amendments a statement on Jerusalem [see text below].

The participants adopted a statement on El Salvador in which they expressed concern over increasing repressions and

violence in Latin America and especially in El Salvador. The Central Committee expressed its profound sorrow over the assassination of Archbishop Oscar Romero during Mass last March. The Central Committee called upon the military authorities in El Salvador to stop immediately the repressions of the people, public organizations and Churches in El Salvador. It reaffirmed its full spiritual, moral, material and financial support of the Churches in El Salvador, thus demonstrating its solidarity with the people of this country. The Central Committee drew the attention of the WCC member-Churches to the Resolution on El Salvador adopted by the Board of the National Council of the Churches of Christ in the USA last May. The resolution called upon the US Government to stop giving support to the military and police forces in El Salvador and to guarantee its non-interference, both direct and indirect, in the destiny of the El Salvador people. The Central Committee called upon the Secretary-General of the WCC and the General Secretary of the Organization of American States to take immediate steps to investigate the institutionalized violence in El Salvador and to mobilize all available resources to support the search for a solution conforming to the aspirations of the people of El Salvador and their elected institutions.

The participants adopted, after a discussion, the letter to the WCC member-Churches in South Korea expressing deep concern for the great suffering of the people of this country.

The participants adopted, after a discussion, the letter to all the member-Churches of the WCC about the present tragic situation in Bolivia appealing for solidarity with and support for our Bolivian brothers and sisters.

The participants adopted, after a discussion, a recommendation on the future work in connection with the Middle East. The Central Committee welcomed in particular the news about the forthcoming resumption of negotiations between the Greek and Turkish communities in Cyprus.

The participants discussed and adopted a recommendation on the WCC policy in Indochina.

The participants continued considering the draft statement on nuclear disarmament.

Then the Central Committee turned to considering the report of the Committee of Programme Unit III "Education and Renewal". Much attention in the report is given to the questions of preparation for the 6th WCC Assembly. The Central Committee considered, especially, the theological and Christian education, and the so-called ecumenical exchange of resources.

The participants completed the discussion of the findings of the World Conference "Faith, Science and the Future".

In the evening, the General Secretary of the Conference of European Churches, Dr. Glen Garfield Williams, gave a reception in honour of the European participants in the Central Committee session.

The last plenary session completed the discussion and approved the report by the Committee of Programme Unit I "Faith and Witness".

Then the Central Committee, basing itself on the report by the Committee of Programme Unit II "Justice and Service", adopted, after a discussion, recommendations for the Programme "Human Rights and Religious Liberty". It recommended for one thing the document on "Religious Freedom" prepared by the WCC Commission of Churches on WCC International Affairs to WCC member-Churches for study.

The Central Committee approved, after a discussion, the further development of the WCC Programme Against Militarism and for Disarmament. The Central Committee accepted recommendations on the study of the theme "The Church and the Poor". The document on "Towards a Church in Solidarity with the Poor" was recommended to member-Churches for study, and a number of practical proposals were accepted for the Churches' endeavour to overcome poverty.

Then the Central Committee turned to considering the results of the regional and world consultations on "Churches Responding to Racism in the 1980s" which were held in early 1980.

The Central Committee accepted, after a discussion, the recommenda-

tions made by the WCC World Consultation "Churches Responding to Racism in the 1980s" which was held in Leeuwenhorst, the Netherlands, from June 16 to 21, 1980. Among these recommendations the proposal to continue and strengthen the WCC Programme to Combat Racism was approved for it "has played a significant role in the past decade in helping the Churches to face the issue of racism, and it is vital that it should remain an integral part of the work of the WCC". It was resolved that the Special Fund to Combat Racism "should continue as an active expression of solidarity with the struggle against racism, without change in the criteria for grants". It was resolved that the WCC Programme to Combat Racism should give priority in Africa to Namibia and South Africa.

At the afternoon plenary session, the Central Committee considered the report of the Committee of Programme Unit II and accepted the report and recommendations on "The Handicapped—Full Partners in the Church and Society".

Then the Central Committee adopted, after a discussion, statements on South Africa, Namibia and on Nuclear Disarmament [see texts below].

The participants accepted recommendations to the WCC member-Churches on the programme of nuclear disarmament.

Upon the report of the Committee of the General Secretariat the participants discussed and approved the recommendations on relations with the Roman Catholic Church.

On the recommendation of the Executive Committee, the Central Committee admitted to the membership of the World Council of Churches the following: the Tuvalu Church, an independent island state in South-West Pacific; the Church of the Province of Nigeria; the Church of the Province of Burundi, Rwanda and Zaire (Anglican Communion); the Anglican Church of Papua (New Guinea), and the association—La Iglesia de Dios, Argentina.

The Central Committee acknowledged the application for membership suspension handed in by the Presbyterian Church in Ireland.

After broad discussions the Central Committee approved the theme: "Jesus Christ—the Life of the World" as the theme for the 6th Assembly of the World Council of Churches.

Then the consideration of the financial report was completed and appropriate decisions adopted.

Bishop Dr. Johannes Hempel of the Federation of the Evangelical Churches in the GDR conveyed to the Central Committee the invitation from the federation to hold the next 33rd meeting of the Central Committee in Dresden, GDR, from August 17 to 26, 1981. The invitation was accepted with gratitude.

The concluding remarks were made by the Moderator of the WCC Central Committee, Archbishop Dr. Edward Scott.

The 32nd meeting of the WCC Central Committee concluded with the celebration of the divine service according to the Anglican Rite in the chapel of the World Council of Churches.

CHRONICLE

On October 7, 1980, Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, received a group of pastors and theologians from Sweden, as well as Mr. Jack Ränge, Vice-President of the "Sweden-USSR" Society. The group was in the Soviet Union at the invitation of the "USSR-Sweden" Society.

On October 8, the guests visited the Trinity-St. Sergiy Lavra where they took part in the cele-

brations at the monastery and were received by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. They also got acquainted with the religious life of Moscow and Leningrad.

* * *

On October 8, Archimandrite Lev Tserpitskiy, the new rector of the Resurrection Church in Rabat, left for Rabat, Morocco.

Statements of the WCC Central Committee on Public Problems

STATEMENT ON NUCLEAR DISARMAMENT

The Central Committee heard the message from the Melbourne Conference which spoke of the "clouds of nuclear threat and annihilation" and that from the Conference on Faith, Science and the Future which reminded it that the gravest danger that humanity faces today is a nuclear holocaust. It is with a great sense of urgency that the Central Committee makes this statement.

Developments in the recent period have brought the world closer to the brink of a nuclear war. Unless the present trends are reversed or immediately halted, a nuclear war is now a distinct possibility. Many scientists are convinced that in the past year the hands of the clock have moved closer to the midnight of nuclear war.

The tension between the USA and the USSR has increased. They have each developed and continue to develop new generations of ever-more devastating nuclear weapons. The dangers inherent in the development of these weapons within Europe have been heightened by the NATO decision to base new missiles possessing counterforce qualities and exceptional accuracy.

In August 1980, the United States officially announced a new policy which contemplates a "limited" nuclear war. This has further raised the anxieties about a nuclear holocaust. The current weapon programme of the major powers, if not stopped, will pull the nuclear trip-wire tighter. The development of "nuclear war-fighting capabilities" will increase the hair-trigger readiness for massive nuclear exchange at a time

when political tensions are increasing all over the world.

Many years ago the USA, the UK and the USSR agreed to negotiate a treaty banning all nuclear tests. Regrettably no draft of such a comprehensive test ban treaty was presented. Neither China nor France has indicated willingness to enter into such an agreement.

The deliberations at the Second Review Conference on Non-Proliferation Treaty currently being held in Geneva have highlighted the fact that the nuclear weapon states which have signed the treaty have failed to fulfil their obligations under the treaty to start nuclear disarmament, thus undermining the credibility of the non-proliferation regime.

The Central Committee urges all nuclear powers to:

freeze immediately all further testing, production and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons;

start immediately discussions with a view to making agreements not to enhance the existing nuclear potentials and progressively reducing the overall number of nuclear weapons and a speedy conclusion of a comprehensive test ban treaty.

The Central Committee also urges an early ratification of the SALT-II agreement.

In view of the possibility of nuclear war, the Central Committee urges the Madrid Conference (on European Security and Cooperation) to decide to start negotiations on nuclear disarmament.

DIRECTIVES TO ACTIONS FOR NUCLEAR DISARMAMENT

(1) Adopting the programme for disarmament and against militarization and the arms race, the Central Committee, in January 1979, gave priority to the question of nuclear disarmament. In the report of the Working Committee "Church and Society" made on the resolution of the Conference "Faith, Sci-

ence and the Future" under the title "Science for the World" there is an appeal: "for clearer style and greater precision of the Programme". Therefore the Central Committee insistently asks the member-Churches of the WCC to increase their vigilance among the peoples of their countries in regard to the

threatening nuclear war and give priority in the programmes of action of Churches to the programmes against the nuclear arms race.

(2) The Central Committee asks the Working Committee "Church and Society" and the Commission of Churches on International Affairs:

to organize a meeting on an international scale at which information will be given on the present threat to peace throughout the world, paying special attention on the growing danger of a nuclear war. At this meeting authoritative witnesses could make their reports on the modern situation;

to urge CCIA to continue exerting their efforts to educate the public in the spirit of peace and to work against the present threat of nuclear war;

to ask the "Church and Society" to address the organizations representing scientific circles, scientific societies and institutions on international and national levels to discuss the nuclear threat to peace and the role of science to put an end to this threat.

(3) The Central Committee asks the General Secretary to form a group of specialists from among leading scientists, statesmen, military experts, loyal to the cause of peace, and religious figures to advise the WCC and the Churches on questions dealing with nuclear disarmament, and to study the possibility of holding the World Day of Prayer and Action Against the Nuclear War in cooperation with the Roman Catholic Church, various Christian organizations and representatives of other religions.

STATEMENT ON SOUTH AFRICA

1. Zimbabwe's independence on April 18, 1980, has drastically changed the regional balance of power throughout Southern Africa. This change has resulted in further strengthening the struggle both within and outside South Africa against the apartheid regime. It is highlighted by the increasing number of strikes, school boycotts and bomb attacks on strategic targets (e. g. Sasol Refineries).

2. The South African Government is responding to these increased pressures by the so-called "total onslaught", from "communist forces". This "total strategy" aims at coordinating and controlling all aspects of national life—cultural, economic, military and political—for the purpose of defending and maintaining the present white-controlled power structure. It aims at creating a black middle class, especially in the urban-industrial areas in order to obtain its support for the system, thus undermining black solidarity in the struggle for liberation.

3. At the same time hundreds of thousands of black people are forcefully moved to the so-called homelands where poverty is escalating on an ever-wider scale. These so-called homelands which are given the semblance of political independence are kept economically total-

ly dependent on the white-controlled Republic of South Africa.

4. On the international level, the South African Government promotes the notion of a constellation of Southern African states centred upon South Africa and joined together in the hope of a mutually advantageous economic interdependency and a united resistance to a so-called external communist threat but with the real aim of dominating Southern Africa.

5. The South African Council of Churches (SACC) requested a meeting of Church leaders with the government to express their views on the situation. The meeting was held on August 7, 1980.

6. The South African Government, which has a fundamental policy of retaining power in the hands of the white minority group, claims that it acts in the name of Christian civilization. This claim demands unequivocal rejection particularly on the part of Churches and Christians everywhere in terms of their faith and loyalty to Christ.

Recommendations

The Central Committee calls upon the World Council, its member-Churches and all Christians:

(1) to declare that apartheid is a sin which as a fundamental matter of faith

to be rejected as a perversion of the Christian Gospel (this may be expressed in terms of a covenant, *status confessionis* or equivalent commitment);

(2) to encourage and support the South African Council of Churches and the Churches in South Africa in the exercise of their prophetic ministry and their demand for a fundamental change of the present political system, and continue to express solidarity and fellowship with all those in that country who struggle for a more just society and join prayers with theirs for the peaceful achievement of justice;

(3) to press governments and international organizations to enforce comprehensive sanctions against South Africa, including a withdrawal of investments, an end to bank loans, arms embargo and oil sanctions and in general for the isolation of the state of South Africa;

(4) to cease any direct and, as far as possible, indirect financial involvement in activities which support the apartheid regime.

(5) In view of the above and following upon the recommendations of the World Consultation on Racism in June 1980 in the Netherlands, the Central Committee also calls upon its member-Churches to condemn:

(a) the concept of Bantustans and the consequent artificial creation of an urban and rural division of the black population and the use of a black middle class as a buffer;

(b) the "constellation of Southern African states" as envisaged by the South African regime;

(c) the systematic withdrawal of South African nationality and the benefits of citizenship from black people.

STATEMENT ON NAMIBIA

1. Three years of negotiations between the United Nations and South Africa, between the United Nations and the South West Africa Peoples' Organisation (SWAPO) and Between the five-nation western contact group (United States, West Germany, France, Britain and Canada) and South Africa have still not resulted in the holding of free and fair elections in Namibia as envisaged by the United Nations plan. The implementation of this plan remains paralyzed by South Africa's continued transgression.

2. In spite of all parties agreeing to the creation of a demilitarized zone between Angola, Zambia and Namibia, and despite some progress on Security Council Resolution 435 (providing for United Nations controlled cease-fire followed by elections leading to independence) there seem to be more obstacles now in the way of a Namibian settlement than before. These obstacles are:

(a) the South African demand that SWAPO bases inside Namibia be eliminated, and

(b) the South African demand that the United Nations General Assembly recognition of SWAPO as the authentic representative of the Namibian people

be dropped and that all participants in the political process be placed on an equal footing.

3. In violation of United Nations Decree No. 1 prohibiting the prospecting, exploitation and exportation of Namibian mineral deposits without the consent of the United Nations Council for Namibia, a number of transnational corporations are increasing their exploitative activities in Namibia, including several corporations located in the five-nation western contact group.

4. On June 12, 1980, the South African Government through its Administrator General proclaimed its own version of a unilateral declaration of independence (UDI) by establishing a multiracial twelve-man Ministers Council with executive powers in Namibia. The new council will be empowered to administer any affairs vested in the Namibian administration by the South African Government.

5. There is increased South African military build-up and mounting repression inside Namibia. A significant part of this repression has been aimed at the interruption of Church activities and the destruction of Church property by the South African security forces. Many pastors, Church workers and busi-

ness leaders have been detained and tortured. In addition, a list of Namibians marked for assassination has been given publication. This list includes prominent Church leaders.

Recommendations

In view of the above and in following upon the recommendations of the World Consultation on Racism held in June 1980 in the Netherlands, the Central Committee calls upon its member-Churches to:

(1) encourage and support the Council of Churches in Namibia and its member-Churches in the exercise of their prophetic ministry;

(2) observe "Namibia Month" (cf. the entry of Namibia and Zimbabwe in the Ecumenical Prayer Cycle) in the spirit of ecumenical solidarity;

(3) increase pressure upon the members of the United Nations Security

Council, especially those from the West, for a speedy implementation of United Nations Resolution 435 (1978);

(4) support the people of Namibia in their determination to:

(a) resist the Bantustanization by the South African government, illegally occupying the country, and affirm the territorial integrity and unity of Namibia;

(b) boycott the tribal elections;

(c) denounce the exploitation of Namibia's natural resources by some transnational corporations.

Furthermore, the Central Committee

(5) reaffirms its action taken in 1977 calling upon the Churches "to press their governments and the South African government to comply with the United Nations recognition of SWAPO as the authentic representative of the Namibian people".

STATEMENT ON JERUSALEM

1. On the basis of previous WCC statements the Central Committee opposes the Israeli unilateral action of annexing East Jerusalem and uniting the city as its "eternal capital" under its exclusive sovereignty.

2. This decision is contrary to all pertinent UN resolutions. It most dangerously undermines all efforts towards the just solution of the Middle East problem and thus jeopardizes regional and world peace.

3. The Central Committee reiterates the statement on Jerusalem issued by the WCC Assembly in Nairobi, 1975, which stressed that the tendency to minimize Jerusalem's importance for any of the three monotheistic religions should be avoided. The destiny of Jerusalem should be viewed in terms of people including Christians as well as Jews and Muslims and not only in terms of shrines. Therefore, just as the future status of Jerusalem has been considered part of the destiny of the Jewish people, so it cannot be considered in isolation from the destiny of the Palestinian people, and should thus be determined within the general context of the settlement of the Middle East conflict in its totality.

4. The Central Committee calls the member-Churches to exert through their respective governments all pressure on

Israel to withhold all action on Jerusalem, the future of which should be included in the agenda of official negotiations involving Israel and the Palestinian people on self-determination and on the solution of the Middle East conflict.

5. Recognizing that Jerusalem is a focus of the deepest religious inspiration and attachment for all Christians in the world, the Central Committee urges the WCC to undertake an active role in expressing the concerted Christian voice and to aid Churches in fully assuming their role as partners in deciding the future character of Jerusalem.

6. The Central Committee also urges the General Secretary to explore, in consultation with member-Churches in the area and the Vatican, possibilities of trying to find the best solution to the problem of Jerusalem through all appropriate and effective means and ways such as convening jointly or separately international consultation or any other approaches or actions on Jerusalem. The General Secretary should also explore possibilities of consultations with the Muslim and Jewish communities concerned with the future character of Jerusalem in order to seek ways to consolidate justice and human coexistence in the City of Peace.

ADDRESS

to the Participants in the Conference of USSR Muslims in Tashkent

Most Venerable Mufti Ziyautdinkhan n Ishan Babakhan, esteemed chairman of the Muslim Religious Board for Central Asia and Kazakhstan,

Dear Muslim brothers and friends,
On behalf of the leadership of the conference of European Churches, which represents 112 Churches of Europe, I have the great honour to convey our heartfelt congratulations to the Muslims of the Soviet Union and to the respected guests of your conference—prominent Muslim leaders from many countries—on this auspicious jubilee, which marks the advent of the 15th century of the Hejira.

This is your great feast, because the departure of Mohammed (In Arabic—*ijrah*) from Mecca to Medina marked the starting point in the Muslim calendar. The centuries which followed saw the eventful history of Islam. You have achieved a great deal in this time. The creative spirit of the Muslim peoples has been revealed not only in the sphere of theology, but also in the development of science and in great works of literature and philosophy, in great monuments of architecture and art, which occupy a worthy place in the treasure-house of world civilization.

Islam today is one of the world's influential religions, which has emerged as an active socio-political power in the international arena. Guided by the precepts of their religion and by the principles of humanism, the Islamic nations are actively participating in the national-liberation movement, making progressive reforms in their social structures; they are contributing greatly to the cause of preserving universal peace and to consolidating detente and mutual trust among states and peoples.

The Christians of Europe and the Muslim world have maintained from the earliest times a lively exchange of material, cultural and spiritual values. This exchange is still going on, and we are happy to see that in this complicated epoch, which calls for special responsibility, the World Council of Churches, acting on a global scale, and the Conference of European Churches

at regional level, are successfully carrying on a dialogue with representatives of Islam and striving for fraternal cooperation.

The Conference of European Churches understands and shares the peace-loving aspirations of representatives of the Muslim religion. In a spirit of good will, the Conference of European Churches has held a series of consultations on the theme: "The Church and Muslim Presence in Europe"; has set up a new Committee on Islam in Europe, and is preparing for publication pamphlets entitled "A Meeting with Muslims".

The member-Churches of the Conference of European Churches devote great attention to the problems of Muslim workers arriving in Europe. The Churches try to help them improve their living conditions and cope with problems which they encounter in trying to find a worthy place for themselves in European society.

We are deeply convinced that meetings of followers of Christianity and Islam are a most important development of our times. In our view the meetings of the two world religions have good perspectives and offer a practical basis for cooperation in working for a peaceful solution of the urgent problems of the day, because the Koran says: "We believe in that which is revealed to us and which was revealed to you. Our God and your God is one. To Him we surrender ourselves" (sura 29, verse 46).^{*} "All believers are brothers", the Koran points out, and "the Most High calls them all into the abode of peace".

What unites us most of all, of course, is the common religious teaching which proclaims peace on earth as the greatest weal of all mankind. We, just as you, regard the gift of life sacred. We recognize the spiritual meaning of every man's existence and his lofty destiny. Now that there is a growing danger of a world thermonuclear war,

^{*} The Koran, Penguin Books, Translated by N. J. Dawood, p. 199.

when the very existence of life on earth is in danger, the ministry of peace becomes a common sacred mission for our religions, implementing the will of the Most High to urge men to recognize their immeasurable responsibility for their own fate and to do all they can for the triumph of peace on our planet, so that war may disappear forever from the life of human society.

The participants in the Conference of European Churches are fully aware and have a high opinion of the peace-making efforts of Muslims of the Soviet Union and their leaders, and among them the outstanding Muslim leader and peacemaker of our time who enjoys universal recognition and respect, the Most Venerable Mufti Ziyaut-dinkhan ibn Ishan Babakhan. As is

known, he initiated the Islamic conferences in Tashkent at which the cardinal international problems, concerning equally men of all faiths, were discussed.

Dear brothers and friends, your conference is meeting under a wonderful motto: "The 15th century of the Hebra must be a century of peace and friendship among nations". We fully share your worthy ideals and ardently trust that the Almighty Creator will bless with success your religious forum and its participants' efforts for peace, friendship and happiness of all nations of the earth.

Prof. KONSTANTIN KOMAROV
member of the Advisory Committee
of the Conference of European Churches

September 8, 1980

ECUMENICAL CHRONICLE

The 12th General Assembly of the Ecumenical Youth Council in Europe was held in West Wickham, Kent, Great Britain, from October 19 to 25, 1980. Sixty-seven delegates from 19 European countries participated in the assembly.

Archimandrite Iosif Pustoutov, staff member of the Department of External Church Relations, Head of the Postgraduate Courses of the Moscow Theological Academy (head of the delegation); Archimandrite Manuil Pavlov, of the Leningrad Diocese; and Archpriest Georgiy Goncharov, referent of the Department of External Church Relations, participated in the assembly on behalf of the Russian Orthodox Church.

The main theme of the assembly was "...Thy

will be done", from the Lord's Prayer.

The assembly sent an appeal to the Madrid meeting calling on the participants to cooperate constructively with a good will.

The British Council of Churches gave a reception in honour of the assembly's participants.

While in London, the members of the Russian Orthodox Church delegation visited the Cathedral Church of the Dormition in the Surozh Diocese twice.

On October 19 and 26 they assisted at Divine Liturgy concelebrated by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch for Western Europe, and Metropolitan Antony of Surozh.

The 85th Birthday of Monsignor JULIAN Vaivods, Bishop of Great Macriana, Apostolic Administrator of Riga and Liepaja

To Bishop JULIAN Vaivods

Riga

We warmly congratulate Your Grace on your noteworthy 85th birthday and prayerfully wish you every help and spiritual comfort from God. May you continue to serve the Church of God in peace, love and well-being.

With much love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia

August 12, 1980
Moscow

To Bishop JULIAN Vaivods

Riga

On the blessed day of your 85th birthday, please accept, Your Grace, my heartfelt congratulations and sincere good wishes for God's beneficent help in your service of the Holy Church of Christ. May the All-Gracious Lord strengthen you bodily and spiritually and bestow upon you His great and abundant mercies.

With sincere love in Christ,

+ Metropolitan YUVENALIY

August 12, 1980
Moscow

**To His Holiness Patriarch PIMEN
of Moscow and All Russia**

Moscow

Your Holiness, I sincerely thank you for your kindness in remembering me, an old man, on my 85th birthday. May all your wishes come true and may the Lord grant us His help and spiritual comfort in our further service of the Church of God.

With respect and love in Christ,

Bishop JULIAN Vaivods

August 26, 1980
Riga

**To His Eminence Metropolitan JUVENALIY of Krutitsy and Kolomna,
Head of the Department of External Church Relations**

Moscow

Your Eminence, I thank you for your brotherly feelings and good wishes expressed in your telegram on the occasion of my 85th birthday. May the Lord help us in our common service of the Holy Church of Christ.

With respect and love in Christ,

Bishop JULIAN Vaivods

August 26, 1980
Riga

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FOR THE 600th ANNIVERSARY OF THE VICTORY AT KULIKOVO

The Dawn of Freedom over Russia

1. The Golden Horde in Russ

*"Our grandeur has been humbled,
Our beautiful land has perished"*

(Bishop Serapion of Vladimir, 13th century) ¹

Twentieth century man has a foggy conception of the way of life of our forebears of the 13th-14th centuries. There were many political, economic and social difficulties in our country at that time. The Russian people seemed to be on the verge of complete extermination. Rivalry among Russian princes for the right to occupy the best principality weakened Russ and led to constant internecine and appanage wars. Moreover, frequent outbreaks of epidemics of the plague took thousands of lives.

In addition to intra-state feuds, the people also suffered misfortune at the hands of foreign enemies who wanted to take advantage of the country's internal difficulties. Huge hordes of nomads poured into Russ from the East, like an ocean squall, mowing down and destroying everything in their path. Southern Siberia (1207), Bulgaria on the Volga (1236), old Ryazan (1237), then Vladimir, Moscow and Kiev fell to the invaders. In 1241, the nomads reached the walls of Vienna via Galicia and Volhynia, Poland, Silesia, Moravia and Hungary. They did not go any further—the terrible wave of the storm weakened and rolled back—to the expanses of the Volga steppes. Russ caught the blow full-force; it defended the peoples of Europe from the destruction which it itself had experienced. The western nations suffered the oppression of the enslavers only partially and for a short time, while the Russian people remained a tributary of the Golden Horde for 150 years, and drank fully of the cup of degradation and suffering.

Who were these fearsome invaders?

A Novgorod chronicle of the early 13th century states: "Unknown tribes have arrived, no one knows the gods they bring, where they come from, or what nationality they are, their tribal origin and their faith, they are called Tatars, some say the Tauri and others the Pechenegs..." Indeed, those whom the Russian chroniclers called "Tatars" were not some definite and single nationality. This was a state uniting various nomadic tribes, with extremely aggressive aims. The invading army consisted of many nationalities: Kipchaks, Mongols, Genoese, Cherkesses, Alans and other ethnic groups, and the term "Mongol-Tatar invasion" used by historians in the past can only be accepted conditionally. A more precise name for invaders would be the "Golden Horde", the state founded on the Lower Volga (capital Sarai). This state existed by pillaging and ruining subjugated peoples right up to its dissolution in 1502.

The Golden Horde attacked Russ many times, burning and destroying homes, plundering property (leaving "smoke and ashes" in its wake), imprisoning people and driving away cattle; their attacks undermined the productive forces and culture of the country and contributed to the preservation of feudal factions. However, the invaders were immeasurably inferior to Russ socio-economically and culturally and were unable to change the social political structure which had taken shape in Russ long before. The Golden Horde called Russ its *ulujuz*, or possession, but it left the old structure of this *ulujuz*: princely succession continued to exist. The khans issued charters to principalities, and to bishops they granted charters to govern "Church people". But even here arbitrariness, bribery and generally harmful rivalries were allowed.

Being nomads, the Horde did not remain in the Russian regions, rich in forests, but moved south, to the open steppes. It left behind representatives, *yskaki* with military detachments. Special "census takers", or scribes, registered the entire population, while special collectors gathered tribute. The people lived in fear of new attacks and mass pogroms. The famous 13th century preacher, Bishop Serapion of Vladimir (1274-1275), compared the fearsome attacks of the Tatars with the sudden, spontaneous and destructive force of an earthquake.

Not only did the Russian people suffer and patiently bear all manner of deprivation, they also fought their oppressors. In many parts of their boundless country the Russian patriots rose up in defence of their rights, property and honour. At first these were small, local clashes, and when the will of the people consolidated for the attainment of freedom, the actions against the invaders developed into open attempts to overthrow the Horde.

History has preserved many examples of how the Russian people rose up against the enslavers; however, it was only in the second half of the 14th century that the conditions were created for united, organized action and a destructive blow struck against the Mongol-Tatar yoke which had been oppressing Russia. The Russian princes were convinced that individually they would not be able to achieve liberation: it was imperative to rally all forces and take coordinated action; for this a united, unifying centre was needed. This centre, the "head of the entire cause" was Moscow, which rallied the appanage princes round itself.

2. The Battle of Kulikovo and Its Spiritual Inspirers

*"Death languished here!
Russians fought here;
Here their swords played.
And hill and valley groaned."*
(From the Chronicle) ²

The Battle of Kulikovo is one of the greatest battles in the history of Russia and all of pre-15th century Europe. It can only be equalled to such battles as the Battle of Catalaunian Plains (451), which saved Europe from the Huns, and the Battle of Tours (732),



Orthodox Grand Duke
Dimitriy Ioannovich Donskoi

which stopped the Arab advance into Europe.

History knows many examples where victory in battle depended not on the numerical superiority of one side, on the quantity and quality of weapons and materiel (physical force), but on the power and strength of the spirit of the fighters (the spiritual factor). The vicious onslaught of the enemy is opposed by the inner conviction of the need to win, the awaited victory takes place, the hope of victory becomes a reality. In Russian history we have convincing examples of the meaning of spiritual strength: the victory over Napoleon's forces in 1812 and the liberation of our Motherland from the Nazi invaders in 1945. Such was the case at the time of the Battle of Kulikovo. Although the invaders' forces were numerically stronger than those of the Russian army, the Russians emerged victorious, for they were inspired to do battle, to liberate the Russian land from the hated yoke.

In the minds of the Russian people the Kulikovo plain was a "place of judgement", where two armies were to meet not simply to test their strength, but where the judgement of the mea-

sure and truth of God over man was to take place, where the question of whether or not there was to be a Russian land and a Russian state was to be decided.³

What was it that inspired the Russian army and gave it the strength for victory on Kulikovo plain? For over a century the Russian land had lived in sorrow and suffering, without peace in its own home, knowing no joy. In the words of Sofonia of Ryazan, "the Russian land is without happiness".⁴ The cup of patience had overflowed, and the anger of the people had reached the burning point. The hour of vengeance had come. The will of the Russian people for liberation from the oppressors had strengthened and hardened. From the depths of the people themselves there arose great patriots who were willing to lay down their lives for the happiness and well-being of their country. The ideological inspirers and leaders of Russia on its path of liberation were Metropolitan Petr and Aleksiy of Moscow and All Russia, St. Sergiy the Hegumen of Radonezh, and Grand Duke Dimitriy Ioannovich of Moscow. Our Motherland is indebted to these people whom the whole country knows and also to the multitude of anonymous patriots for enabling the dawn of freedom to rise over Russia.

Who were these glorious sons of the Motherland and what were their feats?

Metropolitan Petr occupied the seat of the First Bishop of the Russian Orthodox Church from 1308 to 1326. Prof. V. O. Klyuchevsky calls him "a prophet and one of the political founders of Moscow". By moving the seat of the metropolitanate from Kiev to Vladimir (1309), and then to Moscow (1325) he promoted the growth of the then small and insignificant city. Moscow became the centre of state and Church life simultaneously. This marked the start of the unification of the smaller and more divided principalities into one state under Moscow's leadership.

The services of Metropolitan Petr and his wise and foresighted policies as regards the Golden Horde were enormous. He managed to receive one of the finest charters issued by the Khans to the hierarchs of the Russian Church. It not only guaranteed personal free-

dom to the clergy but also freedom of conscience and the metropolitan was given the right to pass judgement over churchmen in all matters. Liturgical monuments of the 14th century call Metropolitan Petr the "stabilizer of the Russian land; the glory and the foundation of the Russian land".⁵

Metropolitan Aleksiy was the helmsman of the Russian Church for 24 years and for ten years ruled the Russian state during the minority of Grand Duke Dimitriy Ioannovich (1359-1369). Modern historians call the time of his regency the period of the "government of Metropolitan Aleksiy".⁶ Although he died two years prior to the Battle of Kulikovo, it was his wise policies that led to the triumph of the Russian army on the Kulikovo plain. The two difficult and perilous journeys of Metropolitan Aleksiy to the Horde and his miraculous healing of the blind wife of Khan Taidula, as well as his intercession before Khan Janibek on behalf of the Russian people were major feats which brought peace to the Russian land.

Liturgical monuments of the first half of the 15th century have preserved to this day a description of Metropolitan Aleksiy's life and work by his contemporaries. The return of the metropolitan from the Horde was a countrywide holiday: "The assembly of the clergy and the people met thee with joy calling thee gratefully their liberator." Metropolitan Aleksiy is called "the bearer and bestower of peace", and "the joy of the Russian land". The Russian land, which "had been without joy" was now ready to enjoy the happiness of liberation from the oppression of the enslavers.⁷

St. Sergiy of Radonezh (1319-1392) lived during the time of the Mongol Tatar invasion. He was an eyewitness of all that went on in our country at that period. He was a son of his times but as a true spiritual genius, St. Sergiy lived beyond his age, he saw not only the present, but also perceived the future, and led other people to genuine spiritual freedom. In his work and feat he lived in the present, but in spirit he rushed into the future. He is called the "Sorrower of the Russian Land". This means that not only did the saint see the sorrow of his people, this sorrow

as constantly in his heart as well. By the example of his life, St. Sergiy summoned the Russian people to a better future. He himself and his disciples founded some 100 monasteries—the spiritual centres of high culture, which had relative freedom during the Tatar times, although they were not completely protected from plunder and destruction. The sorrow of the Hegumen of Radonezh for the country was manifested in his sorrow for the Russian people as a whole and in his direct participation in the events connected with the Battle of Kulikovo.⁸ In a speech entitled “The Grace-filled Teacher of the Russian People”, Prof. V. O. Klyuchevsky describes the significance of St. Sergiy as follows: By the example of his holy life and the loftiness of his spirit he raised the fallen spirit of his native people, awakened in them trust in themselves, in their might, and inspired faith in God’s help... By his life, by the very possibility of such a life, St. Sergiy made his long-suffering people feel that not everything that was good in them had extinguished and died; he helped them look to their own inner darkness and discern there the still flickering sparks of the fire burning within himself. And we are at last a people, which for a hundred years had trembled at the very name of Tatar, finally gathering spirit and rising up against the enslavers, and not only finding courage to rise up, but going out in search of the Tatar hordes in the open steppes and were falling upon the enemy like an indestructible wall, burying them under their many thousand bodies. “How had this happened? What had inspired the people, where did they get the courage to accomplish a deed which their grandfathers were even afraid to contemplate? One thing we know is that St. Sergiy had blessed the chief leader of the Russian army before this feat, and that this young leader was a man of the generation which had grown up right before St. Sergiy’s eyes, under his guidance of peace.”⁹ The personal participation of St. Sergiy in the preparations for the battle and during the Battle of Kulikovo itself is mentioned in chronicle narra-

tives and information contained in the *Prolog* (short *Lives* of the saints). Summarizing them, one can construct the following sequence of events.

Preparing to set out on the campaign, the Grand Duke Dimitriy Ioannovich went with other princes, voivodes and a select guard to the Trinity Monastery (now the Trinity-St. Sergiy Lavra in Zagorsk, Moscow Region) to receive the blessing of God and Hegumen Sergiy.

At the end of the meal following Liturgy, St. Sergiy foretold to Grand Duke Dimitriy that he would remain alive himself, but that “martyrs’ crowns with eternal memory are being woven for incalculably many of the duke’s comrades-in-arms”.

As a blessing, St. Sergiy gave the Russian army two monks who had taken the schema vows—Aleksandr (Peresvet; the former Boyar Bryansky) and Andrei (Oslyabya; the former Boyar Lyubetsky). Both of them had been experienced warriors before taking the monastic vows. Having blessed the guard of Grand Duke Dimitriy with the holy cross and sprinkled them with holy water, St. Sergiy let them out of the cloister.

According to another version this event is set forth in a more colourful manner:

Dimitriy Donskoi decided to attack the Tatars, and a final moleben was said “at the Trinity”. St. Sergiy noticed that the spirit of Grand Duke Dimitriy was troubled, that he was not sure of himself, that he was vacillating, filled with doubt, that the requisite staunchness of spirit was lacking. St. Sergiy went into the sanctuary and prayed there for a long time; then walking out he raised his hands and called loudly: “Dimitriy! I have seen your victory over the enemy.”¹⁰

On Saturday, September 8, 1380, the Feast of the Nativity of the Blessed Virgin, the Russian army crossed the Don in the place where the Nepryadva River flows into it, and reached Kulikovo plain. The decisive battle was to take place there. At this important moment St. Sergiy did not leave the Russian warriors without inspiration and encouragement. The monks sent by the saint arrived led by the Monk Nek-

tariy; they brought the Theotokion prophora from the monastery and a personal letter from the Hegumen of Radonezh. The arrival of the envoys of St. Sergiy was unexpected and opportune. The warriors, encouraged by the hope of prayers by the great starets, fearlessly marched into battle, prepared to lay down their lives for their country. In keeping with the custom of those times, a duel between two heroes took place before the battle. Fighting for the Russian army was the Monk Aleksandr (Peresvet), garbed in the robe of a schemamonk, and for the Tatars—the powerful Pecheneg Chelubei (Temir-Murza). The heroes rushed at each other on swift horses with lances pointed, they stabbed each other and both fell dead. Thus the first blood was spilt.

On that day no less than 110,000 men fell on the Russian side, while the Tatars lost even more. The battle lasted only three hours, from 11 a.m. to 2 p.m., but it was so fierce that in the hand-to-hand fighting, warriors perished not only from weapons, but also from suffocation from crowding. "The corpses of soldiers lay like stacks of hay, and the Don River flowed with blood for three days," states Sofonia, the starets of Ryazan. "And God spared the Russian land," *Zadonshchina* says in conclusion.¹¹

During the terrible battle at Kulikovo, Hegumen Sergiy gathering all the brethren of the cloister, prayed fervently for the victory of the Orthodox army. In an old *Life* of the saint it says that St. Sergiy while praying spiritually contemplated the battle, called the fallen warriors by name and said prayers for the repose of their souls. Thus, the prayer of love of St. Sergiy incessantly followed the Russian army and embraced both the living and the dead.

The executor of the people's will was Grand Duke Dimitriy Ioannovich of Moscow (1359-1389), called Donskoi after the Battle of Kulikovo. In his activities he embodied the ideals of Metropolitan Petr and Metropolitan Aleksiy who had educated him. On many questions he was guided by the advice of St. Sergiy of Radonezh. Dimitriy Donskoi was the instrument of

Divine Providence which humbled the invaders and put Russ on the road to full liberation from the oppression of the Golden Horde. Although there would still be incursions on the Russian land by Tokhtamysh (1382), who destroyed Moscow; Tamerlane (1395) and Edigai (1408), attacks by the Kazanians, Crimeans and other nomadic Tatar hordes; and by Khan Akhmat (1472 and 1480), the dawn of freedom rose for Russia precisely on Kulikovo plain.

The great importance of the victory at Kulikovo lay in the fact that it dispelled the myth of the Horde's invincibility and showed that Russia had consolidated for an all-out struggle for its independence.

The political and national significance of the Battle of Kulikovo consists in the fact that it gave an impetus to decisive national unification under the authority of one ruler—the Grand Duke of Moscow. Having rallied all his forces the Grand Duke of Moscow decided to repel Mamai, not on his own territory, but in a wide plain, from where he protected not only his own appanage, but all of Russia as well. By bearing the brunt of the Tatar onslaught, Grand Duke Dimitriy was the defender of the whole of the Russian land.

Speaking of Dimitriy Donskoi, great descendants have over the centuries preserved their memory of him as a national hero of the entire Russian land, who loved his country more than his own life, and glorify his personal courage and valour (wearing a common soldier's uniform he fought in the first ranks);¹²

— they admire his talent as a strategist and military leader (successful choice of a battlefield, well conceived deployment of troops);

— they respect his wisdom and ability to rally divided principalities round Moscow;

— they understand his love for his comrades-in-arms and his sorrow over the inevitable losses during the battle (the words he uttered before the battle have been preserved: "This place has been destined to you by the Lord. Forgive me, fathers and brothers!");

— they remember his firm faith in God and his steadfast hope in victory.

his trips to the Trinity Monastery; fervent prayers said before the Don Icon of the Mother of God; he is supposed to have read Psalm 46 before the battle: *God is our refuge and strength...* The text is inscribed in the upper part of the monument's base on Kulikovo Plain.)

Kulikovo plain is situated in Tula region, 140 km. south-east of the city

The Church of the Nativity of the Blessed Virgin in the village of Monastyrshchina. After having chased the remnants of Mamai's horde beyond the Mecha River, the Russian army returned to the battlefield and buried their comrades-in-arms fallen in battle on the high bank of the Nepryadva, at the point of its confluence with the Don. This place was called Green Grove and consisted of oak trees. The Church of the Nativity of the Blessed Virgin—feast day, September 8, i. e., the day of the battle—was built of oak over the bones of the fallen warriors. Thus the first structure on Kulikovo plain, made by old Russian woodworkers, went up. A village soon rose around the church, called Rozhdestvensky. This village was attached to the Moscow Monastery of the Don Icon of the Mother of God, from which it received its second, now better known name of Monastyrshchina. Over the centuries, the church has burned down a number of times, but it has always been rebuilt. The last wooden church was constructed in 1791. In 1865, the foundation was laid for a stone church which exists to this day. It was completed only in 1894. The red-brick church with a large helmet-shaped cupola and a low belfry also with a helmet-shaped roof creates the impression of monumentality and is a worthy monument to the Russian war-



Fragment of the obelisk to Dimitriy Donskoi

riors. The Holy Doors from this church, which had been brought from the previous, wooden church, were taken away: the ones, dating back to the 15th century, are in the Historical Museum in Moscow, and others, to the 16th century, in the Hermitage in Leningrad. In 1980, the church was under restoration: the cupolas and roof have been covered with galvanized iron sheets. A pantheon of military glory is to be constructed in the building and is to be used for periodic folklore exhibitions of the region.

The Obelisk to Dimitriy Donskoi. The idea of erecting a monument in honour of the victory of Dimitriy Donskoi belongs to the residents of Tula. In 1820, they asked the eminent sculptor I. P. Martos to prepare an appropriate design. Martos set out to prepare the documentation with great enthusiasm.

According to a description by the author himself, the design was a sculptural group comprising the figure of Dimitriy Donskoi locked in combat with two Tatar warriors: one figure lay prostrate at the feet of the victor, while the other was leaning away from the duke's blow. The pedestal under the sculpted group was an open arch, decorated with trophies. Martos's project was set aside due to lack of funds. The collection of funds for the construction of the monument was begun in 1824. The new design was prepared by Prof. A. M. Mednikov. It was a whole granite obelisk on a granite socle with bas-reliefs in white marble (the cost of the monument was 49,160 rubles). The erection of the monument dragged out.

In 1835, Nicholas I instructed the Academy of Arts to prepare a new design which was to include an obelisk, a church and an invalid home for 500 persons. The design, made by A. P. Bryulov, was approved in 1836, but construction was again delayed. Bryulov came up with a new variant, in the form of a chapel on a high pyramidal foundation. The outside stairs led to a hexagonal base, which was divided by pilasters into niches with inscriptions and bas-reliefs: further there were to be three tiers of columns, a platform and a tower with an onion-shaped cupola, to which a spiral staircase led from the lower tier. This design was simplified (the chapel within the obelisk and the spiral staircase leading to the monument's tower were removed) and the monument was cast from pig-iron at the Berd Plant in St. Petersburg. In the winter of 1849, the obelisk was brought disassembled on special sleds to Kulikovo plain. There it was assembled and on September 8, 1850, the unveiling ceremony took place.

The obelisk is an outstanding work of Russian founding art of the mid-19th century. The monument weighs 428 tons and stands 28 metres high.

The monument is a five-tiered obelisk which gradually tapers. It rests on a three-stepped pig-iron stylobate. The first tier from below (base), the widest, is divided by pilasters into niches; the sides are helmets, swords and shields with the Moscow coat of arms of that time (St. George the Victorious).

aying the dragon). One niche contains an inscription in cast letters, and the others—pikes with floral ornaments and half-moons turned down. The inscription in the niche reads: "To Grand Duke Dimitriy Donskoi, the Conqueror of the Tatars. From grateful descendants. Anno Domini 1848. "The following words from Psalm 46 are cast in Old Slavonic along the upper portion of the base: *God is our refuge and strength, a very present help in trouble.* Mighty Corinthian columns are clustered higher up in three tiers on the multi-faceted base. The joined columns symbolize the unity of the Russian people in the face of the imminent danger. Situated still higher is a richly ornamented drum, crowned with a gilded cupola with a rusticated surface and a massive gilded cross standing on a half-moon. Over the niche on the eastern side of the monument is a cast Smolensk Icon of the Mother of God "Hodegetria".

The Church of St. Sergiy of Radonezh. The heroic victory of the Russian people over Mamai's hordes had to be immortalized in a monument of national architecture. Such a monument is the church dedicated to St. Sergiy of Radonezh—the great national patriot and the one who had inspired Grand Duke Dimitriy Donskoi to great feats of arms. The design of the memorial church was presented by the talented architect, Aleksei Viktorovich Shchusev (1873-1949). Well familiar with the monuments of old Russian architecture, Shchusev had a profound understanding of its essence and was able to single out its truly national traits, which were cherished and valued by the contemporary age. The different proportions of the towers and the special outlines of their roofs, which look like warriors' helmets, are filled with images of the Russian folk epos and call to mind the ancient heroes, the heroism and valour of the Russian people themselves, who many years ago defended their country here, on the wide expanses of Kulikovo plain. The location of the church was chosen not far from the obelisk to Grand Duke Dimitriy Donskoi. Thus the spiritual closeness in life of St. Sergiy the Hegumen of Radonezh, and Grand Duke Dimitriy, the

leader of the Russian army, were impressed forever in stone and metal. The church's cornerstone was laid on June 13, 1913. The first imperialist war prevented the project from being completed, and much was ruined during the Great Patriotic War. Work was begun in 1968 to completely restore the monument from the surviving draughts and drawings of A. V. Shchusev. The church was put in order for the 600th anniversary of the Battle of Kulikovo; it houses a branch of the Tula Museum of Local Lore.

4. The Theme of the Battle of Kulikovo in Art

"Our Russian land is like a beloved infant in its mother's arms"
(Zadonshchina)

The tragic nature of the events on Kulikovo plain has touched the hearts of many and served as a theme for Russian artists, poets, sculptors and composers. The eternal and holy which led men to, and united them on the banks of the Don and the Nepryadva has been portrayed in different ways.

Before us is a picture by artist A. P. Bubnov (painted 1943-1947) entitled "Morning on Kulikovo Plain". It depicted the Russian army before the start of the battle. The Russian heroes stand in a solid wall, young and old faces, in their hands are axes, hatchets, swords, shields and bows with arrows at the ready. They are wearing helmets, but the heads of some are uncovered; many are wearing coats of mail. There is an enormous amount of pikes, a veritable forest of them. The enemy is already visible; Grand Duke Dimitriy, sitting on a white horse in the centre points to them. The faces of the warriors in the front row are pensive. They visually measure the distance which separates them from the enemy. As many steps to the enemy, so many to death...

The huge black standard of the grand duke depicting the image of the Saviour "Not Made By Hands" waves above the duke on the left side of the painting. Banners with icons on wooden poles flap high over the heads of the warriors. A very old man with a shock of white hair has raised aloft the icon

of the Mother of God and holds it in front of himself and his comrades like a shield. Among the troops is the icon of the Mother of God with the Infant, which the Don Cossacks had presented to the grand duke before the battle "as a gift and aid against the enemy". In honour of the victory on the banks of the Don, Grand Duke Dimitriy was called Donskoi, and the icon came to be known as the Don Icon of the Mother of God. The Don Icon of the Mother of God is painted on both sides: the Mother of God with the Infant is depicted on the obverse, while the Dormition of the Mother of God is portrayed on the reverse side. This duality of the icon is highly symbolic. And both icons, while different in their content, are subject to one idea. The "Dormition" embodies with great emotional force the sense of loss and sorrow. However, the theme of mourning is countered on the obverse side of the icon by the bright image of maternal love, which heralds victory. Russian men marched to their death for the sake of victory and happiness. They marched to defend their native land, which Starets Sofonia in his "Oration" compared to an infant in its mother's arms.

Following the victory at Kulikovo, the Don Icon of the Mother of God was ceremoniously installed in the Cathedral of the Annunciation in the Moscow Kremlin, and it came to be revered as the protector against foreign invasions. Artistically, the Don icon is one of the masterpieces of old Russian art; a monograph entitled "A Monument Wreathed in the Glory of the Battle of Kulikovo" is dedicated to it (Aurora Publishers, 1978).

The theme of the Battle of Kulikovo has been reflected in other works of art as well:

Graphic Arts

"The Icon of St. Sergiy of Radonezh" with his *Life* and depiction of the Battle of Kulikovo, 17th century. Yaroslavl Museum of Arts. Miniatures from the Illuminated Chronicles 1540-1560.

Matveyev. "The Battle of Kulikovo". 1719. Russian Museum.

P. Chalunin. "The Duel Between Peresvet and Chelubei".

P. Chalunin. "On Kulikovo Plain". V. K. Sazonov. "Dimitriy Donskoi on Kulikovo Plain". 1824. Russian Museum.

O. K. Kiprensky. "Dimitriy Donskoi on Kulikovo Plain". 1805. Russian Museum.

M. A. Avilov. "Choosing the Site of the Battle". Tula Regional Museum of Arts. 1944.

A. D. Shmarinov. Engraving to "A Lay of Mamai's Defeat".

V. P. Krivoruchko. A series of paintings on the Battle of Kulikovo.

K. Korovin. "Dimitriy Donskoi". 1914.

The fresco "The Orthodox Grand Duke Dimitriy" over his tomb in the Cathedral of St. Michael the Archangel in the Moscow Kremlin.

The murals depicting Grand Duke Dimitriy in the Granite Palace of the Moscow Kremlin.

M. V. Nesterov. "The farewell of St. Sergiy and Grand Duke Dimitriy Donskoi". 1898-1899.

K. N. Gorsky. "St. Sergiy blessing Dimitriy Donskoi before the battle". 1881.

V. K. Shebyuev. "Dimitriy Donskoi on Kulikovo plain". A sketch. Russian Museum.

N. M. Nikitin. "The Battle of Kulikovo".

K. P. Bryulov. "Dimitriy Donskoi".

A. I. Sharleman. "Dimitriy Donskoi riding round Kulikovo plain".

V. A. Serov. "After the Battle of Kulikovo".

V. P. Vereshchagin. "St. Sergiy blessing Dimitriy Donskoi before the battle with the Tatars".

A. P. Bubnov. "Morning on Kulikovo plain". 1943-1947. Tretyakov Art Gallery.

M. I. Avilov. "The Duel between Peresvet and Chelubei (Temir-Murza)". 1943. Russian Museum.

I. P. Martos. Draft of the monument on Kulikovo plain. 1820.

V. Pertsov. Illustrations to the book "On Kulikovo Plain" by O. Tikhomirov. Moscow, 1980.

I. Glazunov. "Dimitriy Donskoi Kulikovo Plain" (landscape).

Sculptures

A. V. Logonovskiy. "St. Sergiy blessing Dimitriy Donskoi before the battle" (Bas-relief on the outer wall of the Church of Christ the Saviour. Now in the Monastery of the Don Icon of the Mother of God.)

A. Ya. Menshov. "The Battle of Kulikovo" (forged bronze. Tula Regional Museum of Local Lore).

P. Korin. "The Battle of Kulikovo". Mosaic panel. Komsomolskaya Ring-line Metro Station, Moscow, 1951.

M. O. Mikesheva. "Dimitriy Donskoi". Figure on the monument "The Millennium of Russia". 1862, Novgorod.

Music

A. G. Rubinstein. The opera "The Battle of Kulikovo" (Dimitriy Donskoi, 1380-1381).

Y. G. Shaporin. The heroic symphony-cantata "On Kulikovo Plain", 1939.

D. S. Bortnyansky. Musical adaptation of the poem "The Singer in the Camp of Russian Warriors", by V. A. Zhukovsky. 1812.

V. Kryukov. Opera, libretto by K. Kristi. Staged September 7, 1947, in Moscow.

Literature

"Oration" on Grand Duke Dimitriy Ioannovich. By Sofonia, Starets of Ryazan Zadonshchina. Published by the USSR Academy of Sciences. Moscow and Leningrad, 1949.

Narratives about the Battle of Kulikovo. Published by the USSR Academy of Sciences. Moscow, 1959.

A. A. Blok. "On Kulikovo Plain." Essays, Vol. I, Moscow, 1955.

S. P. Borodin. "Dimitriy Donskoi". Moscow, 1961.

M. V. Ezersky. "Dimitriy Donskoi". Moscow and Leningrad, 1941.

V. Sayanov. "The Lay of Mamai's Defeat". Moscow, 1939.

M. Rapov. "Dawn over Russ." Yaroslavl, 1958.

V. Lazarev. "Zadonshchina".

I. Suknevich. "The Battle on Kulikovo Plain".

V. N. Ashurkov. "On Kulikovo Plain". Tula, 1976.

V. N. Uklein. "From the Oka to Kulikovo Plain." Tula, 1970.

V. N. Uklein "Kulikovo Plain". Moscow, 1971.

Tul'skaya starina (Ancient Tula). Collection for 1902/1909, 1904/1914 and 1915.

A. I. Nekrasov. "Old Russian Fine Arts." Moscow, 1937.

M. V. Alpatov. "A General History of Art." Vol. III, Moscow, 1955.

NOTES

1. See D. S. Likhachev. **The Battle of Kulikovo in the History of Russian Culture**. National Monuments, Book 4, Moscow, 1979, pp. 244-256.

2. A. A. Lyubomudrov. **Old Tula**. Tula. 1908, p. 43.

3. **Oration on Grand Duke Dimitriy Ioannovich**. Written by Sofonia, Starets of Ryazan (Zadonshchina). Moscow, 1949, p. 39.

4. Ibid., p. 40.

5. Archbishop Filaret Gumilevsky. **Lives of the Saints**, 1892, Vol. XII.

6. **A History of the USSR**, (a universal course), Vol. I, p. 231.

7. Archbishop Filaret Gumilevsky. **Lives of the Saints**, 1892, Vol. II.

8. Archimandrite Nikon. **The Life and Work of Hegumen Sergiy of Radonezh**. Trinity St. Sergiy Lavra, 1898.

9. Ibid., p. 169-170.

10. V. Soloukhin. **Time to Collect Stones**. "Moskva", 1980, No. 2.

11. **Zadonshchina**, p. 41.

12. See V. N. Ashurkov. **On Kulikovo Plain**. Tula, 1976.

V. Uklein. **From the Oka to Kulikovo Plain**. Tula, 1970. Articles in the newspapers: **Kommunar** and **Molodoi Kommunar**, 1980.

V. V. Filatov. "The Lay of Mamai's Defeat on the 17th Century Icon". The USSR Academy of Sciences. Works from the department of old Russian literature. Moscow and Leningrad, 1960, p. 397.

13. It was decided at the war council before the Battle of Kulikovo that Grand Duke Dimitriy would fight in the front ranks wearing the clothes of an ordinary warrior, and his arms-bearer, Boyar Mikhail Brenko would wear the duke's armour and march under the Grand Duke's standard. The Tatars concentrated their attack on the Russians' command post and Mikhail Brenko died a hero's death. Brenko is the ancestor of Bishop Ignat'y Bryanchaninov (See, Hegumen Mark Lozinsky. "The Spiritual Life of the Layman and the Monk in the Works of Bishop Ignat'y Bryanchaninov." Trinity-St. Sergiy Lavra. Part I. 1968.

Archpriest ROSTISLAV LOZINSKY,
Magister of Theology

The Holy Martyr St. Peter, Archbishop of Alexandria

(From the History of Hymnody)

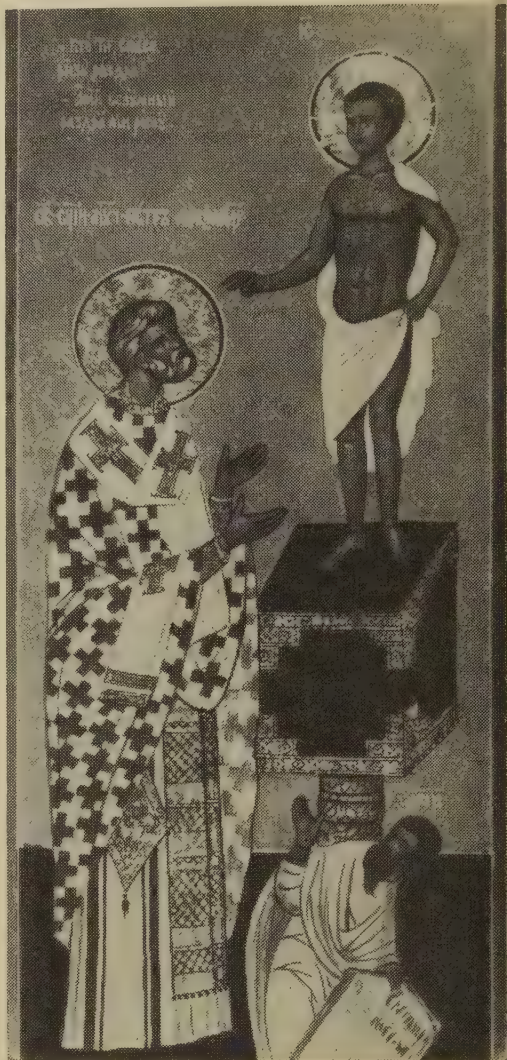
The November 1980 Russian language issue of *JMP* ran an extensive article bearing this title. It was written by Father Petr Veretennikov, an instructor at the Moscow Theological Seminary, and deals with the history of hymnody pertaining to November 25 (church calendar), the Feast of the Holy Martyr St. Peter Archbishop of Alexandria. The following is a cursory outline of this detailed study.

* * *

The tradition of composing and singing hymns dates back far into Old Testament times and the ancient temples.

Archpriest N. I. Florinsky divides the history of hymnody into the following four periods: (1) the first three centuries, *anno Domini*; (2) from the 4th to the 7th centuries; (3) the 8th and 9th centuries, and (4) after the 9th century. Prominent among the Orthodox hymnists are the Alexandrian saints: Clement and Athanasius; the Constantinopolitan saints: John Chrysostom and Anatolius; and Sts. Cyril of Jerusalem, Ambrose of Milan, Ephraem Syrus, Romanos Melodus, John of Damascus, Nun Cassia, Cosmas Melodus, Andrew of Crete, Theophanes of Nicaea, and others. Owing to the efforts of many hymnists a basic set of service books was compiled by the end of the third period. The translations of these books became widespread in Russia in the second half of the 10th century, after it had embraced Christianity.

The article under review traces the history of the liturgical text pertaining to November 25, concentrating on the hymnody of St. Peter of Alexandria, who is commemorated on this day. The liturgical menaion for the month of November, written on parchment in 1097, has been preserved, at present it is at the Central State Archive of Ancient Documents (Printing Library Fund, No. 202). The November Menaion of the 12th century, recopied in the Novgorod land is also known to us (I. V. Yagich. Liturgical menaia for September, October and November



The icon depicting the appearance to St. Peter of Alexandria of our Lord Jesus Christ showing His thrown Robe

(this is mentioned in the service for November 25, the Feast of St. Peter, Canon at Matins, canticle 7, troparion 3)

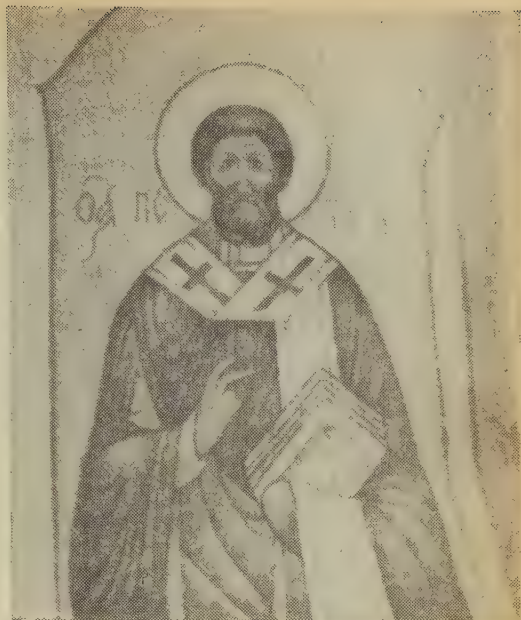
translated into Church Slavonic from the 1095-1097 manuscripts. Monuments of Church Slavonic. Vol. I, St. Petersburg, 1896). It is described in the works of the eminent Russian textual critics Archpriest Aleksandr Gorsky and K. I. Nevostruev (Archpriest A. Gorsky, K. Nevostruev. A Description of the

Slavonic Manuscripts of the Moscow Synodal Library. Section 3, Liturgical Books. Chap. 2, Moscow, 1917).

The Menaia published by I. V. Yagich also contain a service to St. Peter of Alexandria: "Of the 25th of that month (i. e., November), the Feast of St. Clement, Bishop of Rome, and St. Peter, Bishop of Alexandria, and the Holy Martyr St. Catherine."

An analysis of the service for November 25 from the 1610 menaia makes it possible to draw the following distinctions in comparison with the ancient menaia of the 11th-12th centuries: a change in the menologion (the moving of the Apodosis of the Feast of the Presentation of the Blessed Virgin to this day, and the Feast of the Great Martyr St. Catherine to the previous day), the combining of canons at Matins according to hymns, and a significant increase in stichera and troparia to St. Clement of Rome and especially to St. Peter of Alexandria, which in turn had to be coordinated with the modified requirements of the Rule. It was precisely for this reason that there also appeared in services official instructions on the "Beatitudes" during the Liturgy, on conducting service "in the church dedicated to the Presentation of the Blessed Virgin", etc. All these changes took place from the 12th to the 16th century inclusive.

The 14th century menaia contain a kontakion glorifying the Holy Martyrs Sts. Clement and Peter (after the third hymn of the canon in the Synodal Menaia) and an oikos to St. Peter: "Let us in thought make haste to wondrous Alexandria..." The books of those times also have a kontakion to St. Peter "By the Orthodox order..." I. V. Yagich, a



The image of St. Peter of Alexandria on the main gate of the Dormition Monastery of St. Kirill of Beloe Ozero

publisher of early menaia, says that the "combination of the two canons into one whole is to be noted in 14th century manuscripts, particularly southern Slavonic ones."

The early menaia published are a translation made "in the late 10th or the first half of the 11th century among the southern Slavs, most likely in Bulgaria or perhaps on Mount Athos". However, underlying the printed menaia was "another, later [translation], a Serbian one which appeared in the hand-written menaia edited by the southern Slavs about the second half of the 14th century". The composition of the

services of this translation reflects the instructions of the Jerusalem Rule. A more exact time of the appearance of the stichera (contained in the 1610 menaia), in old Russian liturgical writings can perhaps be verified by a careful reexamination of the service books of the 12th-16th centuries.

The service to St. Peter of Alexandria, like the service for November 25, has its own

ГЛАГОЛЮЩЕ ДОБРА ДНІ. ПРАСОСЛАВНЫМИ ПОСЛАВІИ ЦРКОВЬ ПРОСЛАВІТИ ТІАХСЯ. ЗА НІМ ПОСТРАДАЮЩЕ ГОСЛАВІТИ. АРІАХІСТІДІИНА ІМЕНА. ТІАХІ ПРІТІДІОПІАНА ТА СЕРІАХІУРЕ. ПРАСОСЛАВНО ПОСЛАВІТИ РУНСАДІИ ПРІКАМЕНІИ ІВЕРІ.

Kontakion to St. Peter of Alexandria [Church Archaeological Museum of the MTA. The Church Rule, the 16th century]

history, which can be divided into two periods. The first period, when the service was widespread in manuscript, witnessed its maximal increase due to the writing of new texts which later became part of the printed menaia. The increase in the volume of the service was connected with the replacement of the Liturgical Rule. The manuscript tradition was carried on in the printed service. The November Menaion which came out in 1690 was used as the basis for subsequent publications. Hymns to Sts. Clement and Peter were abridged in this menaion. Since the service for the day came to be conducted with a doxology (i. e. with the singing of the hymn "Glory to God in the highest..."), the aposticha to the saints at Matins were removed from it.

The stichera on the lauds to St. Peter were replaced by aposticha from Vespers. As this editing was oriented predominantly on Greek books, this gives cause for assuming that the author of the sticheron "Of Pious Intention..." and of other stichera was not Greek. Examination of the service's text reveals its sources, as well as information which shed greater light on the content of the feast. The citing of additional facts about St. Peter of Alexandria helps us to comprehend better the depth of the liturgical creations of the hymnists Sts. Theophanes and Anatholius, as well as those whose names remain unknown to us.

The author also gives a rather extensive bibliography.



Before the Holy Communion during Divine Liturgy

Divine Liturgy

The Communion of the Laity

The Communion of the Laity follows right after the Communion of the Clergy. From the earliest days it was the custom to communicate the people after the clergy. This fact is witnessed to in the "Pilgrimage of Etheria" by Silvia of Aquitaine, in the Liturgy of the Apostolic Constitutions (Bks. II and VIII), in the works of St. Justin Martyr, and others.

Communion is a vitally important moment in the Eucharist. It is the goal of the Sacrament. The transubstantiation of the bread and wine into the Body and Blood of the Saviour takes place not for the sake of the act itself, but to communicate the clergy and the laity. The Eucharistic life of the Church is here realized and fulfilled.

The very word "communion" denotes that special link which is established in this Sacrament between the faithful and Christ our Saviour. The Slavonic word *prichashchenie* for communion corresponds to the Greek *koinonia*. The words express the one and the same meaning: unity of the faithful among themselves and with Christ—the Head of the Body of the Church.

The priest, having broken up the Holy Lamb and placed the pieces in the Chalice, covers it with the veil and puts the spoon on top of it. The deacon withdraws the curtain and opens the Holy Doors. The priest hands the Chalice to the deacon. The deacon takes the Chalice reverently and together with the priest goes out to the solea through the Holy Doors and intones aloud: "With faith and in the fear of God draw near."¹

The choir responds: "Blessed be he that cometh in the Name of the Lord: God is the Lord Who hath shewed us light" (Mt. 21.9). The priest recites aloud the Communion Prayer "I believe, Lord, and I acknowledge..." (The communicants should repeat the prayer to themselves. The priest, after reciting the prayer, should announce that only those who have been to Confession may approach to receive Holy Communion, they should not cross themselves before the Chalice, but fold their arms crosswise on their chest, pronounce clearly their name and open their mouth to receive the Holy Gifts. Afterwards only the foot of the Chalice should be kissed not the hand of the priest.) Then he takes the Chalice from the deacon with his left hand and the spoon on

top of the Chalice with his right. The deacon removes the veil and carries it into the sanctuary and lays it on the altar; then taking the napkin to wipe the lips of the communicants returns and stands at the left-hand side of the priest.²

In the East and with us, the laity are communicated outside the sanctuary on the solea. When administering the Holy Communion the priest says to each: "The servant of God (name) partaketh of the Holy Precious Body and Blood of our Lord and God and Saviour Jesus Christ, unto remission of his sins and unto everlasting life." The deacon holds one end of the napkin by the Chalice and the other end beneath the mouth of the communicant.

The deacon wipes the lips of the communicant who then kisses the foot of the Chalice, signifying the wound on the side of the Saviour pierced by the spear, and withdraws to the table at the side where he drinks the warmth (warm water and wine) from a cup.³

In drinking the warmth he must rinse his mouth before swallowing to make sure that there are no particles of Christ's Body left in the mouth. Then the communicant returns to the place where he stood during Liturgy.

If there are too many communicants and not enough consecrated Gifts it says in the "Instructive Notes" of the Liturgicon that the Reserved Gifts may be put in the Chalice. But if there is not enough Blood of Christ the instructions are to postpone communicating until the following day. It is strictly forbidden to add more wine under danger of committing mortal sin and of being defrocked (*Tserkovny Vestnik*, No. 12, 1877)⁴.

It should be said further that in the deacon's ecphronesis: "With faith and in the fear of God draw near", the combination of fear and love do not contradict each other, for fear in this case is not that panicky feeling of dread that *love casteth out* (Jn. 4.18), but filial fear, imbued with veneration for the Great Sacrament, love for our Heavenly Father,⁵ and the fear of offending the beloved Father.

The communicants must partake of the Holy Sacrament with *the fear of the Lord* which is one of the *gifts of God* and puts us on the path of love, it is also the *beginning... fulness... and crown of wisdom* (Ecclus. 1.14-18) "Draw nigh

in fear, lest thou be burnt: it is a fire" (verse from the Order of Holy Communion). "Establish Thy fear in my members" instead of "operation of the Devil, which of design worketh in my members", we ask in the Prayer Before Holy Communion, and approach with filial attention, veneration and reason; with trepidation and faith that in the Holy Cup are the true Body and Blood of Christ. *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep* (1 Cor. 11. 26-30), exhorts St. Paul in the Apostle lesson on Maundy Thursday, the day we commemorate the Last Supper of Christ.

Nowadays, the laity are communicated with a special spoon in which the Body and Blood of Christ are given together to the faithful. In the Early Church, the laity also partook of the Body and Blood separately just as the priest and the deacon do now. The administration of the Communion separately is mentioned in the works of Tertullian and some others of the Early Church. The Body of Christ was received in the palm of the right hand. Men received the Body directly into their hand while the women covered their palm with a special veil. The Trullan Synod (Canon 101) forbade receiving the Holy Gifts in vessels made of precious metal because men's hands, made in the image and likeness of God, were more precious than metal.

The laity often took the Holy Gifts home as it was the custom to communicate one's self with the Reserved Gifts. Of such domestic Communion mention is made by Tertullian, St. Cyprian of Carthage, St. Basil the Great, Rufinus, and John Moschus in his *Pratum Spirituale*. It may be assumed that such domestic Communion could not have been in two kinds as they took with them only a particle of the Holy Body. With time the practice of the laity to communicate themselves at home ceased.

Later, the practice of communicating the laity with separated elements in the East also ceased. The Church adopted the spoon with which to administer the Body and Blood together. The spoon was introduced after the Trullan Synod because at this council they still spoke of administering the elements separately to the laity. In Greek the word for this spoon is *labis* meaning "tongs" symbolizing the mysterious tongs for the coal in the vision of the Prophet Isaiah (6. 6).

In the Early Church, the laity communicated daily or weekly, that is to say, every Sunday. Attendance at Liturgy presupposed receiving Holy Communion. All the early writers speak of the daily Communion of the laity. It is witnessed to by the author of *The Didache*, by Tertullian, St. Hippolytus, St. Cyprian of Carthage, the Blessed Augustine, St. Hilary of Poitiers, and St. Ambrose. So did the Eastern writers such as St. Justin Martyr, St. Clement of Alexandria, Origen, and the later fathers. For example, St. Basil the Great says in his Letter 93 to Patricia: "It is good and beneficial to communicate daily." St. John Chrysostom speaks of the sad state of affairs in his day when the Eucharistic order had declined—rare communication (Homily XVII, 4—*On the Epistle to the Hebrews* and 3—*On the Epistle to the Ephesians; Against the Anomoeans*—Homily VI).

The practice of communicating children was preserved more in the East than the West. The West limited the Communion of children to the age of reason when they are capable of distinguishing ordinary bread from the Eucharistic Body of Christ. With them rationalism dominates even here, whereas in the East, not the understanding of the Eucharist that is important, but the very mystic act itself, the deification that takes place in the Sacrament of the Eucharist.⁶

Infants are usually communicated only with the Precious Blood, because infants cannot swallow the particle of Christ's Body.

Because of this infants are not communicated with the Presanctified Gifts for the reason that at this Liturgy the Lamb is imbued with the Precious Blood and the wine is poured into the Chalice to partake of the Body of Christ. To avoid accidents and involuntary movements the infant is held in the right arm and his hands held.

Father PAVEL POVALYAEV

NOTES

- (1) In Greece and Georgia they say: "With fear of God, faith and love draw near".
- (2) If the priest is officiating alone without a deacon, he carries the Chalice himself saying: "With faith and the fear of God..." After reading the Communion Prayer the priest removes the veil and holds it against the Chalice while the napkin for wiping the lips is held by a server.
- (3) The word "drink" in this connection should be avoided though it is used in some churches.
- (4) The Ukase of the Holy Synod of June 18, 1733, shows that the priest, who dared to add water and church wine to the Chalice with insufficient Blood of the Lord during the administration of Holy Communion, was severely punished.
- (5) Archimandrite Kiprian. *The Eucharist*. Paris 1947, p. 321.
- (6) *Ibid.*, pp. 321-325.

Theological Studies, No. 21, Moscow, 1980, 240 pp.

No. 21 of *Theological Studies*, published by the Moscow Patriarchate, appeared in June 1980.

This issue, a large part of which is devoted to the subject of the Eucharist, opens with the work of a distinguished liturgist of our time, D. D. Spensky, Doctor of Church History, Professor at the Leningrad Theological Academy: "Byzantine Liturgy" (pp. 5-53).

"Liturgy up to the 6th century" is the first chapter of an extensive historico-liturgical research, in which the history of the Order of Liturgy in the first centuries of Christianity is examined. The article is a valuable research into the historico-liturgical aspect of the Eucharist and will undoubtedly be of great interest to liturgists and to all who are interested in the formation of Christian theology.

"The Eucharist" (pp. 60-70) by Archpriest Prof. Liviir Voronov, a lecturer at the Leningrad Theological Academy, is an extensive critical commentary on the document of the same name published earlier in Report No. 73 of the Commission on "Faith and Order" of the World Council of Churches (Geneva, 1975). The author emphasizes that "the true meaning of the Eucharist consisted not only in the possibility of communicating in the very Body and the very Blood of Christ, but in the fact that this communion occurred in union with love and undoubtedly in the acknowledged doctrinal unity with the entire One, Holy, Catholic and Apostolic Church." (p. 69). In conclusion, the article expresses the wish that the participants in the ecumenical dialogue continue studying Eucharistic problems in order to promote greater concord and mutual understanding on the following questions (a) the symbols of the real presence of the Lord Jesus Christ in the Sacrament of the Eucharist; (b) the sacramental meaning of the Eucharistic sacrifice; (c) the spiritual importance of the Eucharist in regard to the departed.

The next three articles by Archbishop Mikhail of Astrakhan and Enotaevka (Mudyugin; now Archbishop of Vologda and Veliki Ustyug), Master of Theology, appeared, as the author himself notes, in a general foreword to the anthology (pp. 3-4), were presented at different conversations in the course of the dialogue with Protestant theologians. The first of these articles—"The Eucharist According to the Teaching of the Orthodox Church" (pp. 71-89), slightly abridged (see also *The Journal of the Moscow Patriarchate*, 1977, No. 11, pp. 57-64), is a study of the focal Sacrament of the Orthodox Church in several aspects: filled with gratitude for the Redemption and Salvation

accomplished by the Lord Jesus Christ (subjective plane), transubstantiation of the Holy Gifts as a metaphysical reality, independent of our feelings (objective plane), as well as their synthesis in the influence of grace exerted by the Sacrament of the Eucharist upon the Christian.

The article by Archbishop Mikhail "The Transformation and Transfiguration of the World Through Grace and the Holy Eucharist" (pp. 90-102), examines the Eucharist as a means of God's influence of grace upon individuals, the Church, secular social institutions and the world in general, which affects the classic religio-philosophical problem of freedom of the will in connection with the Sacrament of Baptism. The term "transfiguration" is used by the author in an eschatological context, which, on the plane of the whole union of the world through the term "transformation", is organically connected with the influence of the saving will of God on this side: "God potentially transformed the world through the service performed by the God-Man. God is now dynamically transforming the world and involving His Church in this salvific service directed toward the final great transfiguration" (p. 102).

In the paper by Archbishop Mikhail "The Eucharist and the Priesthood" (pp. 103-117) two Christian Sacraments are compared—the Eucharist and Holy Orders—in their spiritual essence and genesis, formation and historical development, and also in connection with the contiguous ontological problem concerning the universal priesthood (the grace-filled sanctity of every Christian in the Sacraments of Baptism and Chrismation), and its correlation to the hierarchal priesthood. The author indicates that "the universal priesthood does not only comprise an organic, inalienable and universally-recognized understanding of the Church in general, founded on synonymous witnesses in Holy Scripture, but it is also a living reality, an existentially necessary and exclusively important element, without which the Church cannot be that which she is, that is, Christ's Body" (p. 108). Examining from an Orthodox position the so-called pragmatic conception of the origin and formation of the hierarchal priesthood, which is propagated in the West, Archbishop Mikhail emphasizes its basic shortcoming—the ignoring of its divine providential beginning and the Holy Spirit's influence of Grace in the history of the Church, hence the appearance and development of the hierarchal priesthood. At the same time, he notes both the realistic summing up of historical events and external factors, which influence the development of Church life.

Next follows the article by Archimandrite Arseniy, "How Often Did the Early Chris-

tians Communicate?" (pp. 118-119), a reprint of the brochure *Drevnekhristsianskaya praktika prichashchenia Soyatykh Tain v svyazi s sovremennoi v Pravoslavnoi Tserkvi* (Early Christian Practice of Communicating in the Holy Gifts and Contemporary Practice in the Orthodox Church), Moscow, 1914, pp. 19-22.

On pp. 121-151 is an article by Hieromonk Grigoriy of the Stavroniceta Monastery on the Holy Mount—*The Liturgy of the Divine Eucharist. Divine Eucharist in accordance with the Works of St. John Chrysostom* (Athens, 1971), translated into Russian by B. A. Nelyubov, professor at the Moscow Theological Academy.

The Eucharistic section in the anthology concludes with Patristic commentaries (pp. 151-156) on the Sacrament of the Eucharist, and presents excerpts from the works of St. Clement of Alexandria, St. Cyprian of Carthage, the holy martyr St. Ignatius Theophoros, St. Gregory Palamas, Sts. Macarius of Egypt, Abba Isaiah, St. Ephraem Syrus, St. Simeon the New Theologian, John Cassian the Roman, St. Innocentiy, Metropolitan of Moscow, as well as excerpts from the works of Bishop Feofan the Recluse, Bishop Ignaty Bryanchaninov, Bishop Afanasiy Sakharov and other ecclesiastical writers and theologians. These excerpts were compiled by the students of the Moscow Theological Academy and monks of the Trinity-St. Sergiy Lavra.

Of great interest is the abstract of the magister's dissertation of Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy, "Ecclesiology in Russian Theology in Connection with the Ecumenical Movement" (p. 157-169), which was defended at the Moscow Theological Academy on June 5, 1979 (*The Journal of the Moscow Patriarchate*, 1979, No. 8, pp. 25-27). The abstract gives the basic tenets of the dissertation, which consists of 488 typewritten pages. After a brief historical digression into the area of Russian ecclesiology of the 17th and 18th centuries, the author turns to the 19th century, a time of the deepening and intensive development of our theology, "to the Golden Age of Russian literature, philosophy and art" (p. 161), when a theological inter-confessional dialogue became possible. Archbishop Vladimir distinguishes three basic directions in the development of Russian theological thought of the 19th century: classical theology (Metropolitan Platon of Moscow, St. Tikhon of Zadonsk and others), the theology of a new religious awareness (A. S. Khomyakov, V. S. Soloviyov, and others) and synthetic theology, uniting philosophical speculation and the witness of the Revelation (Father Pavel Florensky, Archpriest Sergiy Bulgakov). On the border of the first and second directions stands the theology of the distinguished Russian hierarch Metropolitan Filaret of Moscow, to whose works the author devotes special attention. "In the history of Russian theology in that new period, Filaret of Moscow was the first for whom theology again became a life problem, an immutable stage of spiritual experience and activity. The activity of Metropolitan Filaret marked a new spiritual movement in theology, akin to patristic theology" (pp. 161-162). Despite the fragmentariness of such an abstract, it contains deeply-motivated and

well-argued views of such distinguished Russian theologians and religious thinkers as A. S. Khomyakov, V. S. Soloviyov, Father Pavel Florensky, Archpriest Sergiy Bulgakov and others. It should also be noted that the ecclesiological views of Their Holinesses Patriarch Sergiy and Patriarch Pimen, which combine strict Orthodox traditionalism with openness to new problems presented by the ecumenical movement, are also stated in the abstract. In conclusion, Archbishop Vladimir deduces that Russian ecclesiology provides an opportunity for further theological comprehension, speculation and research. "It is necessary to delve deeper into the mystery of the Church, not only in order to realize better the union in Christ of all who believe in Him and hope in Him, but also to draw closer, and at the same time, to extend the unity of the entire human family" (p. 169).

A splendid example of spiritual reflection on the Gospel is presented by the work of Bishop Grigoriy (Lebedev) of Schliesselburg—*"Gospel Images. A Journal of Reflections on the Gospel: The Good News According to the Holy Evangelist Luke"* (pp. 170-180). It continues the earlier published (in Nos 16 and 17 of the *Theological Studies*) spiritual reflections of the same author on the Gospel According to the Holy Evangelist Mark. Artistic merit and poetical language impart special value to these reflections.

The continuation of the work of Archbishop Lolliy (A. I. Yurievsky, 1875-1935), is published on pp. 181-220, "Alexandria and Egypt" which is the only extant part of a vast research by Archbishop Lolliy, *The Ukrainian Pseudo-Hierarchy (Lipkovshchina)*. Its publication will undoubtedly interest historians of the Eastern Church; it examines the order of election and consecration of bishops in Alexandria and Egypt.

The anthology concludes with an article by Candidate of Theology, Hegumen Avgustyn Nikitin, "Saint Benedict of Nursia (480-543)" dedicated to the 1500th anniversary of the birth of St. Benedict, the great ascetic, the founder in Western Europe of the oldest monastic order—the Benedictines (pp. 221-240).

The article recounts the beginning of monasticism in the East and its spread to the West, the life of St. Benedict, and the Rule of St. Benedict (compiled by him in the years 530-540 in Monte Cassino), the basis of the monastic order founded by him. The author briefly traces the history of the Benedictine Order beginning from the moment of its origin to the present time.

VALENTIN NIKITIN

1980 Church Calendars of the Old Believers

Old Believers' Church calendars are published annually in Moscow and Riga.

The Church calendar* published by the Old Believers Archbishopric of Moscow and All Russia is devoted in 1980 to an important

* The 1980 Old Believers' Calendar, Moscow, 1980, 80 pp., 9 illustrations (4 in colour).

ment in the life of the Old Believers (advents of the Belaya Krinitsa Hierarchy), the anniversary in Holy Orders of the Most Reverend Archbishop Nikodim (Latyshev) of Moscow and All Russia.

On April 8 (21), 1940, the Feast of the Entry of Our Lord into Jerusalem, Reader Nikita Timofeyevich Latyshev was ordained a deacon. In 1961, Father Nikita took monastic vows under the name of Nikodim and on September 25 of the same year he was consecrated Bishop of Kishinev and Odessa. In 1971, after the passing of Archbishop Iosif, members of the Holy Council of Old Believers unanimously elected His Grace Nikodim First Bishop of the Old Believers of the Belaya Krinitsa Hierarchy. On October 11 (24), 1971, Vlastika Nikodim was solemnly elevated to the dignity of Archbishop of Moscow and All Russia.

The calendar features an article by Bishop Anastasiy of the Don and the Caucasus dedicated to Vladyka Nikodim's jubilee. The article is illustrated with a portrait of the Most Reverend Archbishop Nikodim and photos of the church of the Dormition in the village of Paraya Dobrudzha where he served as a deacon; the Church of the Protecting Veil in Kishinev, and the Protecting Veil Cathedral church at the Rogozhskoe Cemetery in Moscow. The calendar's menologion is preceded by general instructions for 1980, including fasts, weeks without fasts and days when weddings are not held, etc. The menologion includes numerous hagiographic articles and notes devoted to feast days of universal and Russian saints. Also included here are biblical texts on obedience. The ideas of religious discipline permeate the pastoral message of the hierarchs "To the Faithful Children of the Old Believers Church of Christ", in which the authors remind them of the conciliar principles of Orthodoxy.

Also in the calendar is a message from the Most Reverend Archbishop Nikodim to the clergy in which he reminds them of the proper order for administering the Holy Sacraments through which the faithful are reborn and partake of the salvific gifts of grace of the Holy Spirit. It discusses further the rules for the Sacraments of Baptism, Matrimony, Penance and the Eucharist.

The Ten Commandments and the Beatitudes are on p. 59, then follow morning and evening prayers, prayers for Lent and Easter, prayers read by laymen during divine services in church and *Pomyannik egozhe dolzhno est pravoslavnomu khristianinu na vsyak den svoymkim umileniem i userdiem chesti*.

On pp. 67-79 is a glossary of Church Slavonic words to help believers understand better the Holy Scriptures and service books.

Also included are colour prints of 14th-17th century icons from the Old Believers Protecting Veil Cathedral Church at the Rogozhskoe Cemetery in Moscow. On the last page is a Paschal Table covering the next 15 years.

* * *

Church calendars of the Bezpopovtsy Old Believers have been published for over a quarter century under the direction of the Riga Gre-

beschchikovskaya Community, jointly with the Supreme Old Believers Council in the Lithuanian SSR, the Moscow Pomorye and Moscow Transfiguration Communities of Fedoseyevtsy. The 1980 edition* is dedicated to the 220th anniversary of the Riga Grebenshchikovskaya Community and the 600th anniversary of the Battle of Kulikovo.

Aside from the Menologion the publication contains the Rule for divine services on Sunday and feast days in 1980 (compiled by L. S. Mikhailov and A. M. Bystrov). Also included is a Paschal Table covering the next 25 years and an alphabetical list of saints' names and their feast days.

The calendar opens with photographs of the church and almshouse of the Grebenshchikovskaya Community as they were in 1870 and in their present state. These are followed by reproductions of the early 19th century paintings of the community's founder and first mentor, Fyodor Nikiforovich Simansky, and by photographs of community directors over the last 110 years. An article by the present director, L. S. Mikhailov, briefly recounts the history of the community and tells of how the Old Believers, persecuted by the punitive forces of the autocracy, fled to the outlying areas of the country, where there was some possibility of holding services in unmarked prayer houses. Only in 1905, after the April manifesto on religious toleration, were the Riga Old Believers able to lay the foundation of their bell tower. At present, the author of the article concludes, the community is conducting its religious activity peacefully to the glory of God. Accompanying the article are a photograph of the iconostasis in the church of the Grebenshchikovskaya Community and reproductions of old icons in the church and refectory.

The calendar also contains brief items on the origin and meaning of the feast days and items about many of the saints, as well as daily prayers.

Of special interest are articles, traditional for this calendar, devoted to various memorable dates in the history of Orthodoxy. An article on the 550th anniversary of the death of the distinguished Russian icon-painter St. Andrei Rublyov is particularly worthy of mention. Among the memorable dates in September is an item on the 600th anniversary of the Battle of Kulikovo, which laid the basis for the liberation of Russ from the Mongol-Tatar yoke. It includes numerous excerpts from mediaeval chronicles, especially noting the activity of St. Sergiy of Radonezh, who inspired the whole nation to fight and on the eve sent Grand Duke Dimitriy Donskoi a letter saying: "Take heart and gird thyself! Our Lord God will come to thy aid". Also included is a reproduction of the Don Icon of the Holy Mother of God, given to Grand Duke Dimitriy by the Don Cossacks after the battle. Subsequently Ivan IV took this holy icon on his campaign to Kazan, and in 1951 it was carried with a moleben during the battle with the Crimean Khan Kazy-Girei, who was advancing upon

* The 1980 Old Believers Church Calendar, Riga. 1980, 84 pp., 38 illustrations (1 in colour).

Moscow. Included are illustrations from the code of Ivan IV the blessing of St. Sergiy; the Russians fighting the Tatars; the arrival of Dimitriy Donskoi at the Trinity-St. Sergiy Monastery after the victory.

The anniversaries of eminent figures among Old Believers and other events in the life of the modern Old Believers of the Pomorye Community are given as well as a necrology.

The calendar is decorated with headpieces and colophones as in mediaeval books; it concludes with the Old Church Slavonic alphabet.

M.

"Research into IX-XI Century Byzantine History"

Prague, 1978, 482 pp. (in German)

The book of this title put out in Prague by the Czechoslovak Academy of Sciences and edited by Prof. V. Vavřínek is a collection of papers read at a colloquium in Liblica in September 1977. It contains 22 articles (in Russian, German, French and English) divided into three sections: (1) society; (2) culture and ideology; (3) Byzantium and the Slavs.

Articles in the two latter sections deserve particular attention. The article by R. Dostálová (Prague), "Concerning the development of literary aesthetics in Byzantium from Gregory of Nazianzus to Eustathius" and the article by F. Winkelmann (Berlin), "Hagiographic description of Constantine I in the middle-Byzantine period" trace the development of Byzantine literature just like the article by I. Rohow (Berlin), which is a résumé of her research into the polemical works of Byzantine authors written between 843 and 1025. There is also an interesting article by K. Troya (Berlin), "Writers of dated Byzantine manuscripts of the 9th and 10th centuries".

The section of the book dealing with Byzantine-Slavonic relations opens with a long article by V. Vavřínek (Prague), "The introduction of the Slavonic liturgy and Byzantine missionary policy". It traces the activities of the Apostles of the Slavs, Sts. Cyril and Methodius, in Great Moravia. Another article on the same general subject is that by V. Koncel (Prague), "Development of the Byzantine liturgy and the Slavs." It examines the composition and the scope of the early Slavonic translations of service books.

A very important article in the book is that by A. Avenarius (Bratislava), "Christianity in Russia in the 9th century" and some of its main conclusions deserve particular mention. The author quotes Byzantine sources indicating that Christianity existed in Russia before its Baptism in 988.

The author examines the situation in three Slavonic regions which were already within the sphere of Byzantine influence by the middle of the 9th century (Byzantine provinces in Macedonia and Peloponnesus and also Bulgaria) and comes to the conclusion that: "These are two socio-historical reasons for assuming that Byzantine missionary work was successful in a foreign ethnic (linguistic) environment: (1) Christianization took place outside Byzantium so that its linguistic distinction would not

contradict the trends for unification and integration in Byzantine policy, (2) Christianization had to be conducted with the active support of the ruling circles, which assisted such activities within their own country to be conducted on a large scale, and predetermined their success to a considerable extent" (pp. 306-307). The author points out that "the emerging centralized Kievan state met these conditions to a very large degree".

A. Avenarius takes the view that the Christianization of Russia in the 9th century was conducted from Chersonesus, which also came the centre of the Christianization of Russia a century later. "Without assuming previous attempts at the Christianization of Russia," the author points out, "it would be difficult to assume the setting up of a diocese in Kiev in 867, as indicated by Patriarch Photius" (p. 308). In regions which were not yet converted to Christianity and also in those where Christianity did not prevail by that time, Byzantine practice did not consist of setting up dioceses immediately or of establishing an ecclesiastical organization. This was regarded only as the final stage of the process of Christianization.

On the strength of this conclusion A. Avenarius describes the Christianization of Russia at the time of Patriarch Photius as a logical continuation of Byzantine ecclesiastical policy in this region, and proceeds to criticize the statement by Constantine Porphyrogenitus. The author's view "the most plausible explanation is that the report by Constantine of Russian conversion to Christianity at the time of Basil stems from the well-established tendency of pro-Macedonian historiography to distort facts (in source materials) related to the history of the reign of Michael III in favour of his assassin—Basil" (p. 311).

On the whole the article by A. Avenarius is notable for a thorough knowledge of the source materials and attention to detail. It represents a serious new attempt to elucidate the very important question of Russian ecclesiastical history, following the article by V. A. Mikhlin "Christianity in Russia before St. Vladimir" (*Vladimirsky Sbornik. In commemoration of the 950th anniversary of the Baptism of Russia*, Belgrade, 1938, pp. 1-18).

The article by I. Duichev (Sofia) "The importance of Slavonic literature of the Middle Ages for Byzantine studies" deals with the problems of studying the heritage of Sts. Cyril and Methodius. The article by Z. Gaupova (Prague) "Old Slavonic ecclesiastical verse and its Byzantine examples" deals with the important problem of Slavonic versification which was first studied by the Russian scholar A. I. Sobolevsky. Articles by B. Zasterov (Prague), by Ya. N. Shchapov (Moscow), and by G. Ditten (Berlin), trace the influence of Byzantine law on Slavonic peoples. The book ends with the article by G. Tsankova-Petkova (Sofia) "Concerning the formation of the Bulgarian state".

The book contains articles of unequal value. From our point of view the book is valuable because it contains articles directly related to the history of the Orthodox Church.

V. GRIGOROVIC

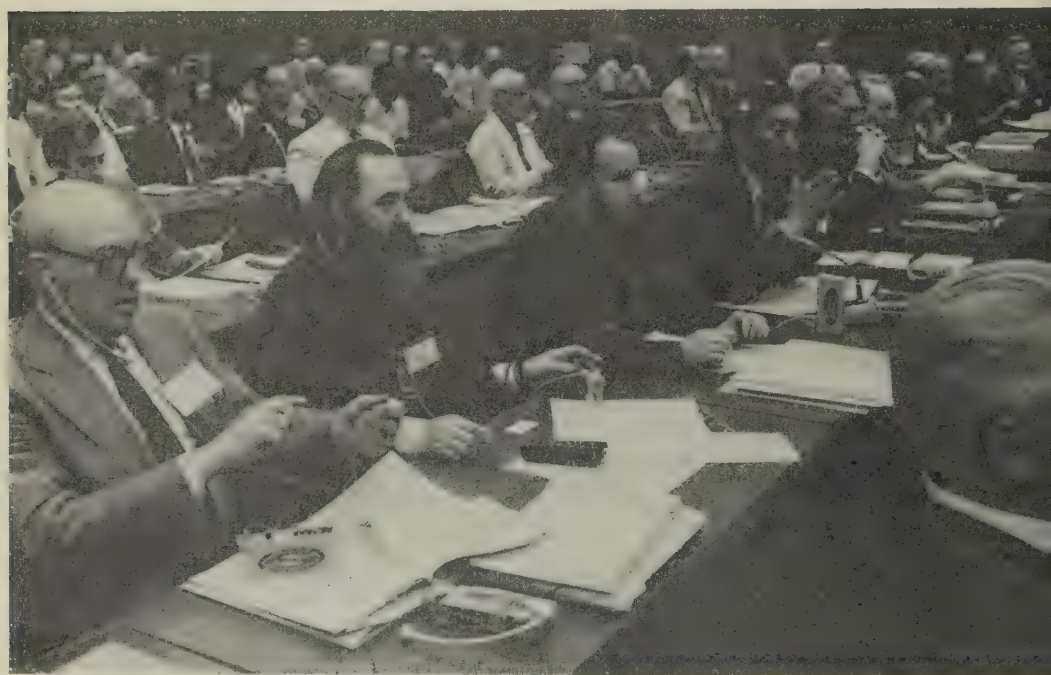
p Antoniy of Stavropol and
 officiating at All-Night
 in the Cathedral Church of
 Andrew in Stavropol on the
 of the Feast of the Exaltation
 the Holy Cross, September 26,
 1979

w: the new iconostasis of the
 ch of the Dormition in the
 ge of Goryachevodsky,
 Pyatigorsk [1979]





His Holiness Patriarch Pimen of Moscow and All Russia receiving the delegation of the Roman Catholic bishops of Vietnam on September, 16, 1980



In the assembly hall of the Central Committee of the World Council of Churches. In the first row, Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archbishop Kirill of Vyborg, the representatives of the Russian Orthodox Church



September 1, 1980. The solemn meeting devoted to the beginning of the academic year in the assembly hall of the Moscow Theological Academy and Seminary

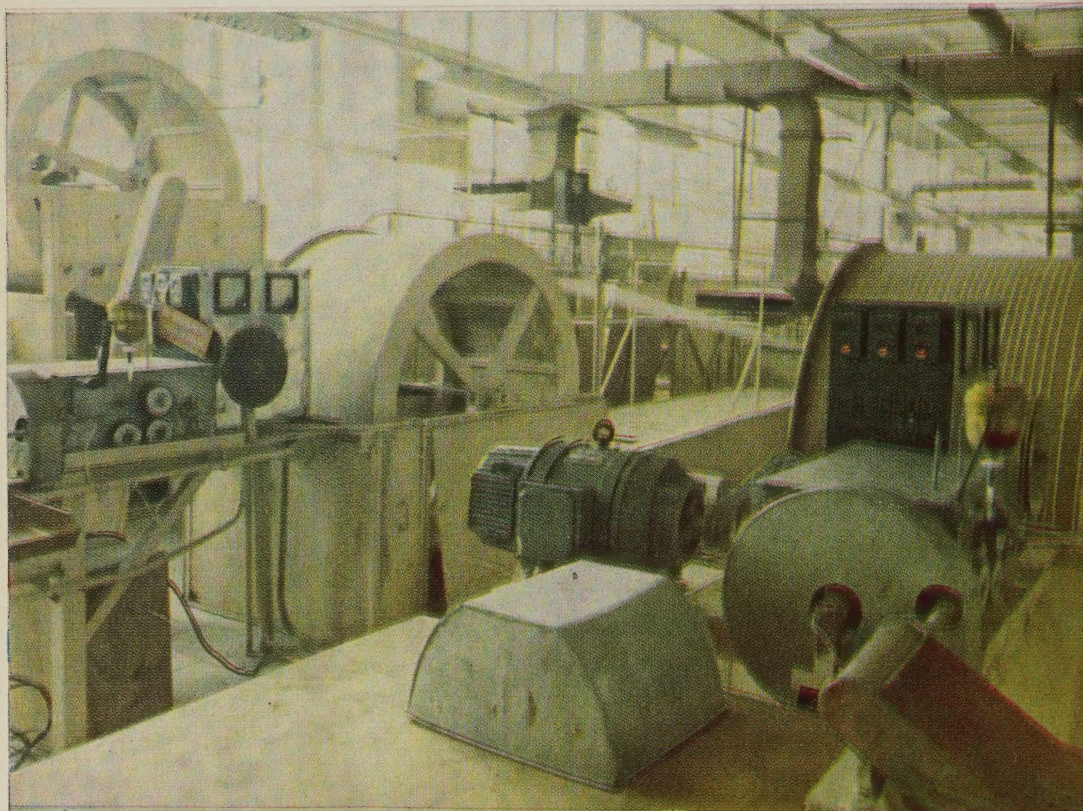
See p. 18





The administration building of the workshops of the Moscow Patriarchate in the village of Sofrino near Moscow
Below: the candle shop

See p. 13





After the presentation to Dr. W. A. Visser 't Hooft of the Order of St. Sergiy of Radonezh of the Russian Orthodox Church

See p. 4



The delegation of the Russian Orthodox Church, headed by Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, after their pilgrimage to the Holy Land in May-June 1980, visited the Vatican and was received in audience by His Holiness Pope John Paul II

